The Victory of Life is the Meaning of the World
Or,
A Display of Life

By Rüdiger von Steinbach

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The well-known Leipzig philosopher and university professor, Ernst Bergmann[1], wrote about this work:

"What delighted me about this manuscript, and what distinguishes it from many other works, is the deep and solemn seriousness of its contemplation; the knowledge of the sacredness of life that runs through every page of this, let us say, "philosophy of rhythm", is of a deeply spiritual and noble mind. The fact that everything discussed here is still fermenting and shifting should not worry one.

I am amazed at the breadth of the view that this still young mind has already achieved in this thought-provoking work, to be discussing the highest realms of philosophy. I was particularly moved by his position on the idea of God and on religion (reconnectedness). I am delighted with this book, whose intimacy, austerity and chastity in its youthful sense of the world and life touched me so honestly. In addition, there is something bright and fresh about his whole world view, something joyful and healthy that is pleasantly touching and evokes sympathy. The certainty of the sense of our problems are peculiar and unique; among today's young generation, one probably does not find such a talent to sense the problem of being in the world."

[1] Ernst Bergmann was a professor of the University of Leipzig and a philosopher. An expert on Johann Gottlieb Fichte and the history of German thought, Bergmann spent most of his career expounding on his alternative religion, "Deutschereligion", an alternative to Judaism and Christianity focused on his own philosophy and pre-Christian Germanic religions. Excluded from the NSDAP in 1943, Bergmann died of a heart attack in April 1945. Bergmann had actually married a Jew (but divorced in 1925), and his son, half-Jewish, Dieter Bergmann, wrote an autobiography which was published in 1995, "Between Two Benches"; his other son, Ulrich, died as a soldier of the Wehrmacht the same year this book was published.

“The Victory of Life is the Meaning of the World” is a vision of life. Man's questions about life and the present find a clear and unified connection and interpretation. The book is also a reflection of the present and its problems. It is written as it developed and was experienced; thus, the sequence of inner questioning and development stands in place of a strictly logical structure. The beginning is an intellectual supposition that passes through feeling, will, faith, despair, insight and experience, and finally dissolves into holy knowledge and a commitment to jubilation.

The aphorism “The Victory of Life is the Meaning of the World”, which appears in our present German literature, sometimes without designation of origin, was chosen as the title of this book. It was coined by the cultural philosopher Paul Krannhals[2], who died in 1934, in his fundamental work “Das organische Weltbild” (“The Organic World Picture”), which was published in 1928.

- Der Verlag

[2] Paul Krannhals was an early National Socialist supporter. Otto Dietrich wrote of his book: “[The Organic World Picture] was the first attempt from a National Socialist perspective...to scientifically clarify and present the organic or universalist worldview".

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To my mother

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[3]

"And do you also know what 'the world' means to me? Shall I show it to you in my mirror? This world: a monster of power that does not grow larger or smaller, that does not consume itself but only transforms itself, unchanging in its entirety, a household without expenses or losses, but equally without growth or income, surrounded by 'nothing' as its boundary, nothing blurred, wasted, nothing infinitely extended, but as a certain force placed in a certain space, and not in a space that would be 'empty' somewhere but rather as a force everywhere, as a play of forces and force waves, simultaneously one and many, here accumulating and there diminishing, a sea of surging forces within itself, eternally changing, eternally returning, with tremendous years of recurrence, with an ebb and flow of its formations, driving out of the simplest into the most diverse, out of the quietest, coldest, out into the most glowing, wildest, most self-contradictory, and then again from the abundance, returning home to the simple, from the play of contradictions back to the joy of harmony, affirming itself even in this sameness of its paths and years, blessing itself as that which must eternally return, as a becoming that knows no satiety, no weariness, no tiredness - this, my Dionysian world of eternal self-creation, of eternal self-destruction, this secret world of double voluptuousness, this, my 'beyond good and evil', without goal, if a goal does not lie in the happiness of the circle, without will, if a struggle for the sake of itself does not will itself-
Do you want a name for this world? A solution for all its riddles? A light for you too, you most hidden, strongest, most intrepid, most midnight-like? This world is the will to power – and nothing besides it! And you yourselves are this will to power – and nothing besides!"

- Friedrich Nietzsche
"The Will to Power"

Everything flows.

"For each one who steps into the same river, other waters, and still other waters, flow to him. We step into the same river and yet not into the same one; it is we, and yet it is not we."

- Heraclitus

[3] A rune of the Elder Futhark alphabet; there is a rune associated with each chapter.

Part One

The Life

The Rhythm of the World

1.

The world is an organic unity. There is nothing except this. The ultimate foundation we perceive is the rhythm of the world. It overcomes everything: “dead matter”, death, space, time.
Only life remains. Everything is life. Life is the great miracle of which man is a part. He is forever trying to behold it.

2.

The cosmic rhythm of the world:

The stars revolve eternally in space. They are born of even greater stars, and are assimilated by them again. From the glowing mass, their path goes through the solid core, the globe, to the moon, which is surrounded by ice. Space is an eternal cycle, an eternal rhythmic rule. Even when one views prehistory differently, in the coalescing of the primeval nebula and in its divergence.

3.

The rhythm of the earth:

The earth has a great world year of 25,000 years, the “Platonic year”[4], caused by the rotation of the earth's axis around its center; it has a pendulation of over 100,000 years; it is kept in constant motion by translation, nutation, revolution and rotation. Its surface changes due to external influences and movements in the core; it undergoes geological periods - it will one day be surrounded by a layer of ice, and finally, plunge into the sun. Its life is one great rhythm.

4.

The rhythm of evolution:

From a primitive original creature, perhaps via the path of crystallization, all life has developed. Only a few species still live; a hundred times more than the population of the earth today have died out, and have not survived the struggle for life. And every animal, every plant and also the human being looked different a long time ago than we see them today. All living things are in a state of eternal change, even if it happens so slowly that we cannot see it. This development, in turn, is influenced by the rhythm of the Earth, the Great Earth Year. Every 2,000 years a new spiritual history of humanity dawns, always when the Earth enters a new constellation, just as we are entering the constellation of “Aquarius” in the year 1950.

[4] In reference to the “Great Year”, an astrological concept defined by Plato where the Sun, Moon and visible planets complete a full cycle and return to their original position.

5.

The rhythm of nature:

The course of the year on earth is determined by spring, summer, fall and winter. Every twelve months, a new year returns. All life on earth is placed in this annual cycle, and could not live without it. Without spring, the trees, flowers and shrubs would not germinate; without fall they could not ripen, and without day and night they would be exposed to death.

6.

The rhythm in humanity:

All over the world, there are cultural monuments of past peoples. Often they are so old that the builders and even their peoples are unknown; often only an indefinite tale of them has come down to our days. Their works of art are so wonderful and beautiful that they seem to have been built by people from another world. Sometimes we still know the personalities who gave their peoples the inner strength to become a volk - indeed, the highest form of humanity. We hear of kings to whom millions of people were subject, who were richer and more powerful than all the living princes combined. But we also hear of the downfall of such peoples and cultures. Often we have to seek out their remains in the deepest jungles, on the loneliest heights or in the most barren deserts. Today, traders, coolies, simple farmers or primitive people live next to these ruins. Millions of slaves, over several generations, must have worked day after day to build the great structures.

But these cosmic influences went across the globe ruthlessly, destroying knowledge and research that we can no longer find today, leaving only the remains of the greatest buildings standing; it flooding great empires with water or sand, or allowed primeval forests and impenetrable walls to grow over them.

And life goes on, new cultures arise, and will one day also pass away - old empires will one day emerge from the sea again, and life will continue to flow until the earth shatters.

7.

We speak of the rhythm of everyday life as a figure of speech: the rhythm of the big city, of work, of traffic, of dance, of music. Even family life, the way people live together, is rhythmic with all its joys, quarrels and surprises.

A clearly visible example of the rhythm of the world: the world-creating personality. Individual achievements within a culture, like everything great in life, are shaped by individual personalities. They not only shape their own selves, but also the volk of the community; culture is thus also the image of the people who shape it.

8.

In and of itself, the description of this rhythm is not necessary. I only need to refute the interjection of “dead” matter, and it follows that everything must be seen as rhythm.

Science teaches that everything that exists consists of atoms; if it is not tangible, then of vibrations and waves. The atom consists of a nucleus and orbiting electrons, which can be present in different quantities, from two pieces to almost a hundred. However, we only speak of the nucleus and the electrons in order to be able to visualize something, similar to the way we still say today that the sun rises, even though everyone knows that the sun does not even think about rising. The nuclei and electrons are not matter; they do not exist at all, but are accumulations of vibrations of different speeds and waves. Due to the fact that an atom is so infinitely small and the vibrations are so infinitely great, they appear to have mass; this

can be compared to a wheel that is turned quickly. If you try to reach between the spokes, you will not succeed because the wheel appears to be a single disk. The eraser (mentioned below) does not actually exist; we are just clarifying a certain type of vibration – a certain rhythm of life, a form of life. Nothing exists "in itself", neither ether, which is also only vibration, nor a "solid" object. And there is no space or time in itself, similar to a shine of gold which disappears into nothing when the gold is combined with another chemical substance.
Different frequencies make them appear different to us. Objects have weight, but there is also the dead weight of waves. We feel vibrations below 100 billion per second as cold, between 100 and 400 as warmth, and between 400 and 800 as colors. We smell the vibrations of gas molecules and taste the molecule and ion impacts of their solutions. This raises a thousand new questions and puzzles - how can we cut wood when the knife and the wood are only concentrated movement; how can trees, animals and humans grow, develop, with an embryo going through all the previous stages of development, e.g. the chorda or jaw - how does all this come about?
The human sense of touch, the mind, has found something wonderful and great. We are on the verge of discovering a new history of development. Once this has been explained, we are still faced with this great mystery: What is the essence of rhythm? We will never be able to fully explore and explain this. Even waves and ether vibrations are not the ultimate, as they too can be broken down into a variety of forms - the question still remains as to what the essence of this ultimate is.
We do not know, but out of reverence for its wonder, we call it the divine - the liveliness.

9.

For those who cannot grasp this: I have an eraser in front of me. This innocent piece of nature also embodies the rhythm of the world. Rhythm can never mean to be standstill, which is why you also have to look at the past and future of any single object. You could write a nice little story about it, how the eraser tells his colleagues, the inkwell and the pen, how his ancestors came from the jungle to the plantations, how other creatures then came and tapped him, how he hardened in the air as a result, was later vulcanized in a very sensitive way, and how he is now getting smaller day by day, how his parts that come off him are thrown away and burned or perish miserably. And so we see that the eraser is not "dead," but has already had a longer journey than many of us.

10.

Regarding the "nature" of the organic and inorganic:

An (organic) plant breathes in (chemical, inorganic) substances. In it, they are organic; when the plant releases them again, they are inorganic.
Unfertilized sea urchin eggs develop like fertilized eggs (parthenogenesis) through the action of chemicals such as salts and sodium hydroxide.

11.

Life is a unity of rhythms. Scattered, isolated rhythms perish (while blood unites!); if they cannot find their way back, they are destroyed in the great struggle for life.

12.

No one can separate themselves from nature; everything exists in it and is a part of it. What is generally called alienation from nature is something else.

Life as a whole is confused with one's own form of life. But no one can free themselves from their own form of life either; it can be only overrun or defeated by another. “Back to life!” then means: Restore the purity of one's own form of life!

13.

We cannot go backwards. Everything backwards is forwards; to strive against life is to be for life.

14.

It is marvelous: when the rhythm “demands” it, without a direct tradition, so to speak, “suddenly” wisdom reemerges that is already thousands of years old. How does Nietzsche come to proclaim an eternal return, completely without proof, out of thin air? He says it himself: a demon has taken hold of him, and will not let him go.

15.

Rest? Even rest is work! The rhythm continues to flow…

16.

Extrasensory perception, which usually occurs in serious and mature people, as do prophetic words, is to foresee rhythm. This “second sight” is not supernatural because there is nothing above nature; it is merely just incomprehensible to us, like lightning to prehistoric man.

17.

Coincidence? Fate? Destiny? No: all is rhythm!

18.

Life proliferates wherever it can. It breaks through every small crack. Then, as it surges, it tears down everything before it.

19.

There is no leap in life; everything happens and occurs naturally. The supernatural is a fraud.

20.

Life is composed of individual life forms. The smallest of these are atoms, and the largest life form is the totality of the universe - apart from them, there is nothing else. The life forms in between these two are composed of various smaller forms of life. Let me use the example of a nation - it consists of individual nationals, families, tribes and ethnic groups. Individual spheres of life form the unity and greatness of the nation; these include all branches of industry, yes, every single business, all political associations, all intellectual opinions, views, all fields of research. Each individual national, each individual citizen, can only belong to one of the infinitely many small parts of the great overall life form that is the nation. Each one forms a rhythm within the great rhythm of the nation. No one is therefore more or less valuable. All, whether they are in the highest position and have taken on great responsibility or whether they only do small, invisible work, are equally valuable if they only place themselves in the service of the collective form.

All of nature surrounding us in its inexhaustible natural forms - the cosmos with its innumerable stars, the smallest shovelful of earth, are all forms of life. Each rhythm is composed of many others, and composes only a part of the totality of life.

21.

The life forms are all in a constant struggle against each other. This does not always come to the surface because not all of them constantly interact. Occasionally, individual life forms, foreign to each other, even work together when they are threatened by a common third large life form, an even greater “danger” to the both of them.

22.

No form of life is perfect – or everything is perfect. And life is perfect, – so its parts are also perfect, even if they are still in motion and “development” a hundred times over.

23.

In rest, in stagnation, which does not exist, i.e. viewed objectively from a spiritual point of view, life consists of its forms; in movement, they become the rhythm of life.

24.

If these forms do not fight against each other, but rather in the service of a higher form, then each mature form - man as a personality - influences those who struggle with him. Every form has a goal - its own fulfillment. It does not matter whether it is called the preservation of one's own life, the destruction of the enemy's life, or the enhancement of life. The laborer regards his work as the highest value to be fulfilled, and he is right in doing so. The artist regards his art, the dancer regards their dance. Each sees his goal in accordance with his law.

25.

The more a form of life is able to overcome others, the healthier and stronger, the “better” it becomes. It is the same with people - it is not the performance of a single person that decides for the nation, but the overall performance, its whole cultural picture. Individually shining stars are not able to make a nation of culture if they remain lonely stars. It is not whether a nation can muster men once, but that it produces these men at all times, in every field of culture, economy, politics or statecraft, that makes a nation a significant form of life, and allows it to make other nations bend the knee. The more each individual can be a link to the overall chain, the more difficult it is to reach the top, the better the people are.

26.

Above man stand larger, more powerful forms of life: the stars of the universe, and the forces of nature. Today we have finally learned, once again, that those hundred million stars shining in the sky are not there for man to become “the crown of creation.” We humans know full well that we, together with all living creatures, will one day succumb to higher powers in the struggle for life.

27.

These forms of life are infinitely small. Man embodies many. There are races, peoples, higher and lower men. Each human eye, each limb and each organ are in turn life forms, down to their cells, and even deeper to their atoms.

28.

The extent to which living creatures on the earth's surface depend on the natural world around them becomes clear when we consider that it would be enough for them, and for us, to die if the air were of a different composition, if the clouds rolled on the earth, if the sun were to shine more strongly, or if the earth's axis were to shift by a few degrees. Many thousands of such examples could be given, and we would stand in awe and wonder at what life has created out of itself.

29.

The outer struggle of life forms is the struggle for survival; the struggle within a life form is illness. Humanity is “sick”... because it is developing! That is why it invented culture, as a cure…

30.

It is presented as proof of God's existence that the air has been “created” just right for us living beings. We say that living beings have respiratory organs because they have developed, and struggled, through life.

31.

Life forms can merge into one another. From this, for example, the science of chemistry emerged. Each rhythm is unequal to all others because it is composed of many other rhythms. As they rush forward, die and become realized, the fading and growing of the rhythms shows their flow.

32.

All change of form is death; all death is a change of form.

33.

Death is not opposed to life. What we call death is the rhythmic change of a life form into another state. When a person dies, he not only lives on in his children, in his family or nation, but his body decays into living soil. The great rhythm, which has taken millions of years to form man out of the earth and only takes years to turn man into the earth, is the only “eternal, iron law” from which “we cannot escape”.

34.

There is nothing truly dead. Otherwise, a human being would only be half a corpse, because his cartilages are “dead” parts of his body!

35.

Ernst Bergmann: “The individual avoids the growth of the eternal. That is death, and nothing more.”

36.

Death! Not even decline! Between the high points of civilization, technology celebrates its triumphs!

37.

As exuberant as life is in giving, it is also exuberant in taking – in order to be able to give anew!
An example of this: when it rains, a small stream flows in a wagon track. It sweeps away small obstacles, but suddenly it comes to a stop. The water pushing behind it seeks a new path, and the former “main stream” seeps away. Nobody takes care of it; everything flows into the new stream until it too reaches a point where it can't go any further, and is replaced by a third one.

38.

Man says: The victory of life is the meaning of the world, because he grows from it. Other life forms could consider destruction as the meaning of life. In reality, life does not know any “meaning” - it only forms and destroys itself.

39.

One secret that still remains to be solved: the laws of metamorphosis; not the concept, but its laws! How does a vibration, a “substance”, change, when does it grow - does it grow through nourishment? How can rhythms influence each other, how can they be influenced “arbitrarily” by a third party? These are all questions that await an answer.

40.

Development? There is only an ordering and covering, and thereby an increase (growth) of rhythms and vibrations.

41.

Nothing grows “by itself,” for instance, because it “must” happen that way. No, everything must be done by yourself: Become the development! You determine how you continue to develop and continue to form!

42.

A life form never changes of its own accord; at most, it increases its value by repelling all foreign influences. Everything else happens through external influences.

43.

The soul of a piece of wood, a plant, a stone or any other object, even that of a human being, is the same as all the others. It is not that the soul has grown, but its consciousness. Higher consciousness makes the soul appear different.

44.

We call the soul the essence of rhythm, and it is the essence of our mind and consciousness.

45.

Everything is soul. The soul is equal to the unknown primal rhythm at the basis of the world (assuming that the world has a basis!); it is equal to the divine in the universe.

46.

What man really knows about life:

We have to compare ourselves to a beetle that gropes its way around with its antennae. The largest thing we know is the universe. We know neither where it ends nor whether it ends. The smallest things in this world are ether vibrations and light quanta, the first agglomerations in the atomic nucleus. In between lies our whole world, including man. We don't know if there is something greater than the world, where the world is, or if it is at all. We don't know where it wants to go, why it is there, what its purpose is, or if it wants or even has a purpose. We don't know if it was created by someone, if it came into being differently, or if it ever came into being at all. We don't even know why we, parts of the world, are there. We are only granted to establish a few facts. Everything that goes beyond our overall knowledge becomes fantasy, lies or deception.

47.

What do we know of the world? It starts with the assumption of vibrations (which no human eye has yet seen) and ends with the assumption of forces that are equally unprovable.

48.

The world is eternal, infinitely great; it does not come and go, but is always there. It is incomprehensible to the human mind, because it lives in the world; ordered according to space and time, according to its own perception, it would so much like to apply its childish standards to the world!

49.

It has often been said that the world has no beginning and no end; that it is eternal, both spatially and temporally; that it “rests in itself,”; that there is no goal, no purpose, but also no creative force, and that it was neither created, nor will it ever be exhausted. This is true. Only an explanation is missing, for both the world with and without a goal cannot be proven. It is different when we consider that concepts such as beginning, end, time, space, creation, goal, meaning or purpose are nothing more than manifestations of the human mind. What appears to man is known by the world as a whole, and therefore life is far from known (it does not even “know”!). Just as life without humans would still be life, and just as it is wonderful with humans in it, it does not know any concept, any beginning, any time, any end and any space with them.

We humans have formed it for ourselves because we see these phenomena everywhere we touch with our tiny and insignificant mind. But we all too easily forget that the world is larger than our minds can feel, and that these phenomena no longer apply beyond our perceptual limits.

50.

The antithesis of absolute, naked materialism is the fluid and all-embracing rhythm that makes everything that resists it part of itself - a storming and surging rhythm. It is not a revival of vitalism (life force): this is supposed to achieve everything that chemical and physical forces are unable to achieve, and is therefore only attributed to visible, organic living beings, independently and separately from “matter”.

Rhythm cannot be categorized by any -ism!

51.

Anti-mechanism: Why do we build large domes? They are not necessary for the support of life. No other living being builds something so “useless” and “unusable”. Only humans do this, because there is a force within them that wants to sustain and shape life beyond simple necessity.
This force is the rhythm - it is ourselves!

52.

Anti-materialism: Rhythm is not a materialistic occurrence. What it is, we do not know, but in the blood, in the people, in the foreboding of the soul, we see not “the dead mechanism of nature,” but higher forces - a divine rule.

53.

In the World War, the troops, officers and military leaders had human weaknesses and faults. Today, the Great War has been elevated to the level of myth.
Is that materialism? Mechanism? Oh, no! It is only: the rhythm of the world!

54.

Newton's law, with which “the good Lord” created the world:

$$F = G\frac{m_1 m_2}{r^2}$$

The force is proportional to the mass, and inversely proportional to the square of the distance.

55.

Physics teaches the law of the conservation of energy and matter: it is mathematical proof of the transformation of form, of the flow of rhythm.

56.

Time is a force (perhaps the only one?) when space is curved.
Curved space? We know it, but do we understand it?

57.

The miracle of life: Why does the chromosome contain the predisposition, power, ability or possibility to always develop in the same way as the parents, while a new, unassimilable connection arises from two chemical parts?

58.

There is no end in itself. There is only the one great struggle of life.

59.

I say that everything is an illusion. Likewise, I can also say that everything is true, because everything is life, and life as a whole is “really true” and is not an “illusion”.

60.

As man is, so is his thinking, so is his truth. Is there still supposed to be an absolute, a “higher” truth? There are a thousand, or there are none!
Rhythm flows, it also dissolves those ultimate truths – as a part of itself!

61.

Even the laws of nature are not “true”. Who is willing to prove that human thinking is true and right, or whether there is any truth at all? All these are concepts that man has brought into life, rhythms that he has formed for himself.
We cannot utter a single word as final: that would be a standstill in the rhythm!

62.

Evidence for views and opinions is all nonsense. Until now, it has always been the case that you could refute the opposite of an opinion with the same evidence.
The only fully valid “proof” is this: Does the one who has an opinion or view completely vouch for it, and does it give him the strength to prevail?

63.

“Truths” cannot be thought up - they have to appear, make you tremble, and completely captivate you.

64.

Everyone testifies to the truth of what they see. My “system”, the rhythm of the world, is also only a reflection of the world as I see it.

65.

There is nothing to be recognized - “everything flows”. All cognition is a further development of the recognizing life form. Life is meaningless? Fulfill your law! Life is murderous? Learn to see!

66.

Every sentence about the meaning of the world is nonsense. Lemma: the meaning of our life:
we are parts of the whole of life, and have to fit into it.

67.

We don't want any solution to the world's “secrets”! We just want to be allowed to continue our research. We don't want to have a solution, because then we would have to humble ourselves every time we answer life's why and how questions, and then we'd rather do without “definitive” sentences. What would we do with clear-cut answers? The same as we do with the already expressed ones: take note of them --- and continue to research.
What we seek in the answer, we find in the research…

68.

We honor those who have become the heroes of our nation because they do not provide answers to the secrets of the world - only dare to create new ones!

69.

The same applies to the possibility of a “real” truth: that would be yet another possible solution, another “consolation”, - another god!

70.

Man can only answer the how questions, because they lead into life. Life does not know a why. It is nonsense to ask this question, and even more nonsense to answer it.

71.

I say no to all concepts and specifications, per se. I say that everything is rhythm.
But to all forms of life, to the whole world, to all its manifestations - struggles, victories, defeats, to its good and to its bad, to the lofty and the low, as well as to the concepts that the human mind has magnificently invented, I say yes. We not only affirm life - we love it.

72.

Why do we reflect on life?
Even though we know we will never be able to answer those eternal questions (which don't even exist yet!)?
Yes, we don't know that either.
The keyword is: the rhythm of the world!

73.

I have fallen within the rhythm of the world through the “firm foundation of God.” Mathematical science is experiencing a similar fate. It - the crown of certain truths! - has established that our ordinary mathematics, which is supposed to apply to the whole of space, cannot be used for the universe; that there - and also in atomic calculations - these concepts have to be turned 180 degrees: two parallels intersect after 300,000 kilometers.

74.

Everything that develops – and what does not develop? – is formed by the reality of life. Nature is beautiful because we have formed the concept of beauty in it. We saw the bad in the actions of our fellow human beings that were directed against us. When two animals fight, it is a magnificent, grandiose and wonderful spectacle. When people fight each other, it is horrible, gruesome, ghastly and detestable – for the weak-minded. The sporting contest, but also the fighter who respects his opponent and wrestles with him according to noble laws, is sublime and great – fit for noble and genuine souls. Others do not understand this.

75.

Man saw objects. It was a revolution when it was taught in Greece that everything consists of atoms. Atomos = indivisible. It was a new revolution when the atom was recognized as divisible, as a wonderful system of different nuclei orbiting each other, and it was another revolution when the electron and proton were shown to dissolve into “nothing” - into vibrations.

76.

Our eye, on which, as biology teaches, our mind has been formed, is the link between the outside world and the mind. The mind supposes it sees everything. But who guarantees that the eye sees everything, that it transmits everything to the mind? Do we not see things as a whole, but never their core, their deeper parts? Does not the eye absorb many, even most, waves and radiations? Do these not pass through the eye and the human body unharmed? If the eye is imperfect as a connecting link, must not the mind be the same? The mind also sees only a part of life. Life - if only it could see it! The eye sees whole, fixed parts - things - and so does the mind. It gives them names, concepts. The essence of those concepts, the solution of those things - how powerful our language is! - is withheld from both the eye and the mind.

77.

The eyes are designed so that they do not see everything. We do not see atoms and vibrations, but only the rays of 0.4-0.7 μ. The mind - arising from the eye - also forms summaries - concepts.

78.

Consciousness corresponds to seeing. Thinking (as an intensification of consciousness) corresponds to perspective seeing.

79.

There is simply no such thing as a cause, an origin, a causality. They are arbitrarily defined points from which the effect first becomes visible to us.

80.

Space and time: human inventions! We have to learn to think big again.
We speak of space in millions of light-years. One light-second is 300,000 kilometers. When it comes to time, we stick to years. Man originated 100,000 years ago! Why not 50 million years ago - why does our history not go back 100,000 years? Suppose it took man 100,000 years to develop from the first prehistoric man known to us to today's cultural man. Why has he not changed in the last 10,000 years, as grave findings show? We have to learn to think big again!

81.

The word “purposefulness” cannot be applied to life. To describe the miracle of the supposedly “purposeful” integration of the parts, a different word must be used: for example, the interweaving of rhythms.

82.

It is possible that the flowing of the rhythm does not proceed in “laws”, or a formal manner, but that chaos only appears to us as law. Who is to prove the opposite? We know nothing of either! Through sequence and seamless transition, a flow seems to be there. or, nothing can appear to us to be unplanned. (If “chance” had proceeded differently, the rhythm would have flowed differently.)

83.

There is no such thing as reason, in of itself. Why not talk instead about certain instincts, which would be much more “reasonable”?

84.

Mathematics: a human invention! We say that when we multiply the number 2 by itself, it equals 4 - it must equal 4. For if it could equal anything else, we would call it something else. Only when two straight lines never meet in a plane are they parallel; if they do meet, then they are not parallels.

85.

What is between the nucleus of an atom and its electrons? What is this unimaginable space? Fallacy! Attraction is everywhere - for example, light rays and sound waves. Even if there were still “spaces in between”, what would that prove? Only the inadequate imagination of humans!

86.

We affirm life because the human being is a part of life. For us, the center is not the mind, a world spirit or even a god of the beyond, but this life itself. Our entire basis of thought and action is based on it.

87.

Normal and healthy human understanding must be the basis of our thinking; it alone is the already developed basis of the mind, and therefore least prone to error. Evidently, many are too lazy – too stupid, certainly not – to apply it. What has been valid for a long time must be “reasonable” and right: inertia - force of habit. One would have to think clearly and - what is worst - make decisions. But most people do not even realize that there is a difference between the Adam-and-Eve creation and the history of development - a big one, in fact!

88.

Humans have slightly more ganglion cells than other creatures. Therefore, he believed that his mind was something special. He overlooked the fact that his mind has developed in the same natural way as his other organs or limbs.

When man began to explore the world, he presented himself and his cognitive faculty as something that stands outside of life, as something higher. He called his mind “in itself” or “being in itself” or “the absolute” - “the world spirit”. The reality of life was almost never the basis, but always some kind of pipe dream of an intangible conceptualization. He invented a name for the “secret” of life. The facts were no longer enough for him; he wanted it to be more complicated. So, in an almost admirable act of brain gymnastics, he built himself “the world of abstract thought” - the philosophy of the mind. Science was also captivated by this philosophy, because it lacked the all-connecting link as a foundation. It analyzed life down to the smallest detail, and thereby eliminated its totality. The approach was somewhat like that of a medicine man who finds a body beautiful and sublime only because the bones, muscles and nerves are harmoniously and “correctly” put together, and not because it embodies a world view as a whole. These people know about the smallest details of the body, but they know nothing about its totality, about what it embodies. The basis of the new world is the reality of life. We do not simply sweep aside the old philosophy because it would be uncomfortable for us, but because we overcome and fulfill it.

89.

The greatest and most beautiful flowering of the mind is language. The philosophy of the mind did not shape it, but at most distorted it with foreign words.

We only need to look at words such as formative power, fate, conscience, law, destiny or others. Our ancestors knew more about life when they coined these words - today we use them only superficially, in a

thousand different ways, and to play off against each other. Fate means the fate that leads to salvation; later it became dark and demonic; conscience is related to knowledge and also to wisdom; later it became the moral voice of a god.
No, we must first learn our own language again, and grasp its depth before we begin to think again. It shows us the way.

90.

One proof that the human spirit voluntarily fits into the fabric of the world, and must fit in, and is not independent, is, for example, technology. We would not build airplanes with propellers if the air were not there; we would not build roads if the earth's surface were smooth; we would not need bridges if there were no valleys, and we would not put hooks on the walls if there were no force of attraction.

91.

The human mind is extraordinarily - small. Like the feelers of a beetle, it gropes around in space, trying to absorb many vibrations, rhythms and life forms. What else can become of the mind? To be able to grasp a higher consciousness about life, about all its forms, radiations, waves and vibrations. The eye, the most beautiful part of the human being, still has to become “better”. We already sense many things in our subconscious, and we know much without being able to understand it.
Oh, no! Man is not the end of development, nor a certain stage, because that does not exist: life is without a break - one great unity.

92.

As perfect as man is, he is also imperfect. He is just as one-sidedly developed with his spirit (man is the measure of all things!) as, for example, a species of butterfly that can still smell the scent of its partner at a distance of 6 kilometers, but nothing else.
Man has the most spirit, and thus also the highest consciousness. Our other sensory organs are not as highly developed as those of other creatures. With the spirit, man has acquired his greatest power; seen in this light, man is the most perfect creature – and nothing else!

93.

The human mind is a very fickle thing. It is easily influenced, and can err more than anything else. How did this come about? It was often so bad that one would like to call the history of ideas a very “disharmonious rhythm”. The mind is an organ that is in development. It is not yet fully developed, so that it could be assigned a fixed function like the intestines or arms. Only when all subconsciousness has reached the highest consciousness is the spirit fully mature.

94.

If man or any other living creature could have foreseen, before the time when his mind was formed, that he would become aware of life, he would have considered himself “fulfilled” - “God.” Today we ask: What comes when we know the whole world, what comes after the mind? We shudder at this sacrilegious thought when we have become a god, but it is possible if our development on this planet is not disturbed. Man will no longer be a man, but “he” will look back on us as we do on our long-extinct and partly even unknown ancestors.

95.

Even the direction of our thinking is tied to our form of life. Every person only thinks about the problems that his or her nature presents. Does a Jew think about honor? Are advantageous and dishonorable business deals problems for us? If not out of an urge to explore, do we think about other people's belief in fetishes? We are a unity, with soul, body, spirit and will - a coherent form of life. All separations in man is a disease that has been overcome. Today, we see the whole person once again.

96.

The spirit is nothing other than our consciousness. Every thought is a becoming conscious. We have not yet attained so much spirit that we have attained complete consciousness; there is subconsciousness and unconsciousness.

97.

Subconscious, unconscious, conscious, higher consciousness, awareness: as can be seen, the mind is something that has grown organically - something that has developed slowly.

98.

The sympathetic nervous system is located in the trunk and regulates the unconscious activities of the internal organs. It plays a role in the absorption of radiation. The brain, on the other hand, works consciously.

99.

In China, primitive people can tell the time by the pupil of a cat's eye[5], and they can always indicate the cardinal points, even in the deepest mine shaft. This is not something we “cultured” people do every day. Such mysterious examples allow us to get off the surface (which is deeper than one thinks) and to see into the different degrees of consciousness - into the rhythm of life itself.

100.

We humans are not even aware of our own bodies! Or does anyone know their skin and intestinal cells?

101.

Difference between awareness and knowledge: the former is experienced, the latter is deduced from experience.

102.

Consciousness is brought to the surface from the subconscious, and is synonymous with thoughts. (The thoughts are coming!) These, in turn, are only a certain kind of feeling – nothing more.

103.

The highest part of consciousness is religion.

[5] A cat’s pupil will change sizes throughout the day as it adjusts to levels of light, becoming wider when it is dim and narrower when it is bright.

104.

When we believe we are acting consciously, we are most unconsciously acting. What I mean is that when we believe we are doing something, we are actually doing much, much more than we realize. We cannot overlook the chain of events, and we rarely know the reason for our actions.
When man wills to do something definite, he accomplishes more than he believes.

105.

What characterizes man is not his freedom of choice, but the privilege of being allowed to act consciously, with insight.

106.

If man is part of the universe, what about his freedom of will? Absolute freedom of will would be just as much a “wannabe term” as “pure spirit”. If it existed, all order in the world would have disappeared.
We say: Freedom of will must be fought for by each person individually. When I voluntarily do what I am by nature and character - no person acts differently than he appears - when I affirm it, then I have conquered my freedom of will. That is how I want it, and not otherwise. That is the highest fulfillment of life, truly intoxicating - exuberant, as demanded by the law of life, for whoever is forced to it. He refuses it? So he perishes! But who would want to perish?

107.

People say: If I stopped doing this or that, it would be best for me. But he doesn't stop - against his own will. The higher will of the law of life is behind it. The way I fight, it is given by the subconscious of the rhythm.

108.

An exception? When I “violate” my own law in order to serve a greater one, when I act against my selfish interest out of idealism? No! Reason, the sure instinct that allows such “ideal action” in the first place, is also subject to the lawfulness of life from which it emerged.

109.

Our supposedly “free will” is so weak that it allows itself to be ruled by imagination and urges! A fine “free will” that is!

110.

Something for connoisseurs:
The rhythm flows in a regular, “predetermined” way, but the actions within it are “free”.

111.

For those who struggle to understand: I am forcibly put on a train. It starts moving, but I don't know where to. The destination is not in my “free will,” like the ride itself. But I can do what I want on the train: to get annoyed about the ride, which would be a denial of life, or enjoy the ride into the blue, which would be the same as conquering my freedom of will.

112.

Something “terrible”: whether or not I conquer freedom of will is not up to me. My law decides it!

113.

Duty is the fulfillment of the law, whether one likes it or not. Freedom that only knows work and service is to conquer freedom of will.

114.

A bold sentence, because it is “terrible”: we have no freedom of thought either. Not only because every thought can be traced back to an external influence, whether seen, heard or read, but because the way we think is part of the rhythm and determined by it. Has anyone ever really “thought”? Aren't thoughts suddenly there; don't thoughts come like ideas from an “outside” within us?

115.

Prize question: Where do thoughts come from?
Theory: From the transmuted power of food!
But why do certain thoughts come? The miracle of transformation is everywhere in life. Everything is the rhythm of the world!

116.

If everything is vibration and rhythm, what then is a thought - a conceived straight line, a triangle? What then is vibration? The first “independent and individual” rhythm that the human mind emits!

117.

When I say: not I think, but it, the thoughts, come, so that is a contradiction to the sentence: I myself, together with body and mind, am a piece of the rhythm of the world. Correct - but who am I? I only know a very little bit in front of me, because I only have a little consciousness. Well, so it is that the unknown “it” in me that sends up those thoughts!

118.

Ideals, attitudes, goals, myths, etc., are rhythms that the mind “humanizes” and presents to us. We use them to understand our own rhythm. Anti-mechanism!

119.

Everything can be traced back to the very mundane and sober everyday life. There are no ideals to chase: only one's own law to fulfill! Ideals are means to an end, driving and binding whips: the World War was a very mundane affair, not a bit of it was mythical - but today it is myth.

120.

Let us try an example of ideals:
A flower stem consists of different layers, channels, cell rows and conductive tubes when cut crosswise. In a longitudinal section, we only see fibers. The pith, the core, should be the ideal. Although it is the lifeline, it also consists only of light, small, tearable fibers. There is no such thing as an ideal in itself; there are only some bearers of the ideal who have united under a motto and embody it. In the case of

humans, these are the fighters for an idea. How little ideal even the marrow is in detail becomes clear when you consider that these “ideal fibers” have to nourish and maintain their cells just like the other fibers around the marrow. This means that in our case, the reality of everyday life is the prevailing factor, and that it is this that fertilizes the ideals and not the other way around. But the bearers of the ideals in turn have to fertilize the masses: the cycle goes on forever - the rhythm of nature.

121.

Just as everything is rhythm, everything is work, everything must first be created, nothing is just there.

122.

If we say that life is one great unity, that the ultimate reality is itself, what about its opposites, about the dualism that undoubtedly exists? There is man and woman, light and dark. Every proposition has its counter-proposition. Anyone who sees dualism has not yet integrated themselves and humanity into the rhythm of life. Indeed, as the originator of dualism, he must even acknowledge a god in a hereafter. Man will always be included in one pole – probably the “good” one! That is the mistake. The world as a whole is the unity of life forms struggling with each other for victory. There is not only dualism in the world, but all forms of life fight with all others for victory. The divine, life itself, forges the struggle of the forms into an indivisible unity of the great cosmic rhythm, which flows eternally in its forms, in itself, from the smallest vibrating atom to the greatest suns of the universe.

123.

“Good is what is beneficial to the survival of a species, bad is what stands in the way of it!” That means: the only good way of life is one's own; all others are dangerous to one's own existence, and therefore bad. “In themselves” both are neither good nor bad. When two life forms struggle with each other, they both embody life. Our way of life, our rhythm, seems good to us, just as the essence of other people seems good to others.

124.

Moral law and conscience: a hollow awareness of rhythm. Why? Because they tell us what is good and evil, what corresponds to our law of life, and what does not.

125.

There are only life forms, and nothing else in between. Therefore, objectivity in itself is a degeneration - it means nothing more than getting caught in alien webs, as a compromise. Compromise because there is nothing in common, no “higher goal for all people”. Subjectivity, wholeness to the last, is the natural and healthy thing. It must never again be said: “Yes, but from a higher point of view…” You yourself are your highest point of view! Everything must serve you and your form of life. Education as well as science. Suppose a scientist could find something that would not serve his own form of life - what would become of it? It would be up in the air - for the happiness of mankind! But there can never be anything like that - besides, the time for fantasies and pipe dreams is definitely over!
One exception: subjective objectivity. That is, objectivity is allowed when the object is one's own life form or the life form to which one belongs and serves. Self-observation! Often very necessary.

126.

Pessimism, a weariness with life, is the powerless sinking back of a life form into itself. Optimism, a trust in life, is the powerful and purposeful building of a way of life.

127.

Leadership is the ability of a person not only to grow upwards, but also to properly guide and lead that which is beneath him and lead it upwards. Leadership is the opposite of mere command.

128.

Right? Quite without an epithet? Right nonsense! As if there were a right “in itself”, a “moral world right”, a “Godly-right”!

129.

Intoxication? Exultation? Happiness? The rhythm of the world takes over, incapacitating “clear thinking”. The primal breaks through!

130.

A sense of beauty is a healthy and strong sense of rhythm.

131.

Natural laws, laws of the world? They are human concepts! Everything is a cosmic rhythm!

132.

The will is the conscious flow of rhythm. Instinct, power, love, are all dynamic, flowing concepts: they can all be traced back to the cosmic rhythm.

133.

If everything is in rhythm, and is even rhythm itself, is that not fruitful? Fatalism presupposes a God directing the destinies of the world and implies something quite different from our experience (consciousness) of the world rhythm. The result of fatalism is blind action, dullness or indifferent progress, as in the time of Mohammed. We say, on the contrary, that we cannot escape our law, which is not predetermined, but flows as a rhythm into unknown channels. We affirm that which we have become aware of and do not want it one bit different. We are even glad that we can consciously fulfill our law. The result of this is not fatalism, but action, in the clearest and brightest insight.
Those who become fatalists through the law of the world should become so.

134.

The rhythm of the world, a curse?
It could be a curse to be an animal, to have to act half-conscious.
The rhythm of the world demands decision: it can be paralyzing, but it can also drive one to the highest activity. Everyone must decide for themselves - according to their law!

135.

Pessimism? Do you believe in it?

Then you do not know faith, the strength and power of life, passion, the indomitable will; then you do not know confidence, the sacred knowledge of victory, - the faith that moves mountains, and then you do not know the all-creating deed.
Like a monster, life must emerge from you.

136.

The rhythm of the world flows according to a plan? Yet another concept that has been attributed to life. Life flows without a plan! Nothing is predetermined, because the channels in which the river of life flows are constantly being recreated and never return – or do they?

137.

Is the world dualistic? No - life does not know contradictions. What can contradict whom?
All is one great unity!
I speak of the dualism that seeks to show a contrast, a break in the universe or in life. Cold and warm are the poles of a life form.

138.

Heraclitus, Giordano Bruno, [Gottfried] Leibniz, [Gotthold] Lessing, Kant, Goethe, [Franz] Grillparzer, [Friedrich] Rückert, [Ernst] Arndt, Schopenhauer, Wagner and Nietzsche believed in the eternal return, or renewal of life. In doing so, they overcame a materialistic worldview: the hallmark of the old world.

139.

Eternity? We refuse it! We want to move forward, always forward... we want to be reborn into all eternity!

140.

God is dead! Woe to him who says there is no God! A new God is emerging: the God of life!

141.

A god is always outside of life. He can arbitrarily intervene in the events of the universe and the earth, yes, he can reveal himself, be angry, punish and reward, and – he also condemns his own work! This god is the religion of a sick and soul-broken human, – even when he believes that he has become healthy and strong through him!
To us, this God is a blasphemy of the divinity of life, but we tolerate it because we also have reverence --- for this aspect of life!
It is different when it is claimed that we too must believe in this God. Then all reverence ceases. Dare no one to challenge us! Then we take no account of sick life!

142.

God is an answer – an apparent answer – to our ultimate questions. How could anyone grasp this solution? Why did they not persevere in the search? We would rather be crushed by reality than deviate even a little from it and believe in a God! The grasp would be small - but it would be a betrayal.

143.

What is so terrible about it is that the God of the Hereafter is no symbol – he was deadly serious, he was supposed to be the truth!

144.

I could reconcile myself with God if there had been a divine rule over him; but one also dared to make fate subservient to God. This God could not sacrifice an eye to wisdom -

145.

God, a lunar disturbance?
When a stone falls into the water, the destructive wave only reaches land later…

146.

We can be thankful that the God of the Hereafter did not attack us in our innermost being, but only confused our minds.
Our soul has, after all, made the highest culture out of this God of the Hereafter - it has built cathedrals, painted pictures, shaped stones and set tones.

147.

You believers in an afterlife, if you show me a gap in the world, a real proof of God's existence, I will recant and believe in him - but not before then!

148.

In our everyday disputes, we must never forget that our "opponents", the Christians, are fellow members of the same community as we are, and that they mean just as much as we do. We must never insult Christianity, even in the most heated exchange, because by doing so we are attacking ourselves: our ancestors found it the most worthy of their creative efforts, and they put all their strength into the Christian belief in God.
We want to honor the God of our ancestors always - even if he remains foreign to us!

149.

One thing is more important than anything one may say about God: the service to God, or, what is the same, the search and quest in life for knowledge and the acceptance of His laws.
He who seeks God and does not cling to a formula, to a definition, has the Divine before his eyes. If you try to grasp it, it slips through your fingers. Those who seek God have never been fanatics. For them, it makes no difference whether one says that the last thing we can perceive is the divine or its essence, or whether one calls the totality of life the divine: interpretations must come only from life. Even if the imagination is a fragment of life a hundred times over, it cannot interpret it. Then two worlds crash into each other and there must be a merciless fight - if it is a fight worth waging!
He who lives in the world speaks the truth, however much it may contradict itself, but he who believes he can place himself outside of life, he lies. Don't believe a word he says!

150.

My religion? The cosmic rhythm is only a basic philosophical concept.
My religion is a way of seeing. It is seeing life in all its beauty, in its infinite variety of forms, in its struggles and victories, in all its adversity, and in the shaping of noble human beings and sages. This is what my religion – reconnection – looks like.

151.

Religion is not something that stands above man. Religion means reconnection. If religion is something like a retreat to which one can withdraw, a kind of life insurance, then it is nothing more than a disguised escape from life - tiredness, illness and aging.
The religion of the healthy is the knowledge of how to live, the courage to consciously live life.

152.

The contrast of God is the divine. The divine is the indeterminate answer to the mystery and wonder of life; it is a reverent word for it.

153.

The cosmic rhythm is the philosophical explanation of what we ultimately recognize in the world. The divine is the religious answer to this unknowable cosmic rhythm.

154.

Just as there is no gap in life that we can use to prove the existence of God, there is no gap that could show us the divine.

155.

Religion is the oldest part of a people. Religion appears with the first piece of spirit, with the first awareness of life. Earlier than that, people cannot be connected to us, cannot be religious.

156.

We can experience the divine. When two equally large rhythms, two pure and noble souls vibrate together, then we sense the secret of life. When new life arises and grows as our own good, we stand in the midst of the spring from which all life comes: the source of life.

157.

“I am that which is,” says the deity at the temple of Sais.[6]
Even the deepest words can only be a reflection of life; that is the eternal veil that hangs over it.
Everyone must feel and experience it for themselves.

158.

What follows for us from the rhythm of the world? The “moral”, that is the attitude according to which everything lives is a sentence: Live fully, serve the law, and fulfill yourself!
This law is anchored in life, in the blood and in the soil.

159.

What else could we live for if not for our way of life, for the people to whom we belong? To become our own master? Those who are suited to do so are the voluntary bearers of the higher way of life. The mysterious compulsion to serve is life itself - no other “moral or ethical commandment”!

[6] This inscription comes to us from Plutarch. The whole inscription: “I am all that hath been, and is, and shall be; and my veil no mortal has hitherto raised."

160.

The rhythm of the world teaches:

Life is struggle. So we want the struggle.
Life is built on blood-related communities. So we want this community!
Life is sustained by great, world-creating personalities. So we want to bring these people out of ourselves!
In the struggle for life, the strong prevail. So we want to be strong!
The rhythm of the world flows as life. Therefore we want this life!
We can achieve freedom by affirming this life in action. Therefore let us achieve this freedom!

161.

Life is a struggle, an unstoppable struggle. Only the strong can endure it. The anchor one clings to must lie in the fulfillment of one's own life. A fluid anchor! Everyone must take care not to become liquefied!

162.

All human endeavor, all ideals, all that can be grasped, all that is grasped, all collapses in the indefinite rhythm of the world.
Man on earth is growing smaller and smaller. And life is growing ever greater, more infinite, more wonderful. Divine life flees further and further away, and is becoming ever lighter and darker.
The God of the Hereafter is a shattered atom, scattered and lost for all time – somewhere in the universe.

The Deed

163.

Those who have read the book so far will say: “Life not recognized! This is nothing new; was it necessary to write another new book about it? This is just a new interpretation! The world rhythm is not a truth, but an imposition of a concept on life that is supposed to encompass everything.”
Perhaps someone will also say that so far this has only been a hidden form of speculation, because I wanted to recognize something, or at least tried to justify something that I had recognized – the world rhythm. Well then! I recant!

164.

So what is the truth?
The catastrophe: the rhythm kills all concepts.
Then it also kills the concept of rhythm!
What remains? Nothingness?
But nothingness is also a concept! The lack of concepts, the inability? Another concept already?!

165.

If we are honest, what remains is cold and deathly nothing! No one should try to “live” in it. Idleness must destroy it. That's how it is: if we want to grasp life, it melts away from under our fingers, it flows away in all directions - into infinity, - into nothing —

166.

Without time, rhythm immediately becomes (seeming) chaos and nihilism. All concepts are the work of man – even life!

167.

Nihilism and infinity are one and the same. In the process of analysis, research has led us into infinity; in the process of synthesis, our research will soon come to an end. We must be content with what surrounds us – and what does not surround us? --- Above us is – when we think – the void, the infinite or eternity, as we call it. Everything comes from it and goes into it.

168.

Cold and deadly nihilism begins where human potential and all its abilities end. Nihilism is also no boundary or specific reason; it is only the beginning of our inability to see or grasp life in any way, to explain or visualize it. One can also call nihilism the infinite source, the eternal origin and wellspring of life. Both are the same.

And is not nihilism a great honesty, even piety and faith in a new sense? Is it really only something deadly, terrible and horrific? Or is it not rather the giver of strength, the source of life itself?

169.

If we do not want to remain in this nothingness, but to come to "something" again, then we must seek out the concepts that prepared the nothingness. We already know them:
The world is an organic force without anything dead. The dynamic, movement, rhythm is the last tenable concept. They lead directly into the unknown.

170.

We humans had become stuck in our own world because we took what we had created for granted. We talked about the spirit until we really believed that there was a spirit.
We must rediscover what words and language really tell us: we must restore their dynamism; we must no longer speak of consciousness, of faithfulness and of God, and try to interpret them separately - we must act consciously again, be more faithful and act divinely. We must break up everything that looks like a resting place, a refuge, a place for the tired and the sick, and implement it in the great movement of life.
Something about the movement:
The struggle for life does not follow any beautiful rules of the game, but only and solely according to the laws that it gives itself.
The world consists of action and reaction.
The quantum of force that wells up from within you is the action, and the onslaughing forces are the reaction. You can also look at it the other way round - the world is struggle. It is rooted in the dynamic interaction of movement and countermovement. Heraclitus says: “Strife is the father of everything, the king of everything; it makes some into gods, some into men, some into slaves, some into free.”

171.

Everything, down to the most trivial and everyday occurrence, can be traced back to this working. All psychological effects and struggles, all sword-wielding, all becoming, asserting oneself, growing, unfolding, passing away and perishing. The soul's powers are the greatest: they arise from the unconscious.

172.

The battle for concepts and words, for values, is the battle of life intensified by the spirit.

173.

Culture is a movement that occurs in consciousness - in infinity.

174.

The more a person accomplishes everything in a dynamic way, the fewer limitations of any kind he has, and yet is full of measure, the greater things he can achieve. The greatest people were the most dynamic.

“But the Führer's position is uncontested. I believe I have grasped one of his secrets: that he has potentiated everything in himself that is peculiar to the German character into an enormous dynamism.”

- Hélène Grilliet

175.

The more independently you choose to react without any “reason” or “logic”, and especially without considering yourself, the more you overcome yourself, play with yourself, and violate yourself; the more you live and can live with contradictions and opposites, and yet remain “logical” and “reasonable”, remaining true to one’s self in the innermost being, out of strength - the stronger and healthier, the more nimbly, playfully, easily and “better” one is able to live. No problems, never commit to anything! Everything is dynamic, is conformity to the law ---

176.

If we were to stop thinking here, we would be adrift. Dynamicism is not a stopping point. Why do we need a stopping point? Because we have to give our inner being a name. It may be because our eyes see objects, and our minds therefore need concepts. Who wants to see atoms, orbiting electrons with their eyes? We would all break from it.

177.

What happens to concepts when they are recognized as false and erroneous?
Their dogmatic compulsion falls; they are used “reasonably” again, in accordance with common sense; “naturally” in line with life.

178.

Which concepts or values do we accept, do we want to affirm and permeate? All those that come from the organic world view, from life itself, such as: the people, the family, the personality, marriage, loyalty, duty, freedom, the mother, the soil, love, faith, myth.
But there is also a word that summarizes all the dynamics, all the other concepts, the word that explains all things as the formative movement: that word is deed!

The Freedom

179.

There are still concepts that have not been absorbed into the all-unity of life: space and time, fate and providence, everything supernatural and greater, our ability to think, and the freedom of will – only when these gods fall can we speak of the unity, the absolute oneness of life.

180.

Can we scatter these gods? Why not? Man has seen something that he has called fate, space, or "supernatural." What, then, did he see, and what did he call it?

181.

We see fate at work in everything that happens. But all events take place in space and time - in our world, that is. If we want to see what fate is, the gods must fall - in space and time.
Because we are part of something greater, we have formed the concept of space, and because everything moves within it, we have added the concept of time. The "expansion" and the "movement", the "happening", were there first. But the concepts we added, or rather superimposed, were so enticing that we enslaved ourselves to them and regarded them as something given, with fixed boundaries that cannot be penetrated. In truth, they are only designations for manifestations of the great organic unity of life, which man saw and which also dissolved and merged into the infinity and eternity of life.

182.

"In itself" there is no space and no time. They are appearances formed in seeing and in change. They are not a root in which everything lies, but concepts that have formed in response to something.

183.

Time is not yet part of movement, only space. Only movement with direction, or being in movement, requires time. That is why time is only a new phenomenon in space.

184.

Time is spatial displacement. But if I were to say that the entire universe is moving, "total space", then that is speculation, because I don't know. We must immediately fail in our conception of space, because even if the entire universe is to move, then, by the laws of nature, it moves in an even larger space. Then our universe is just a speck of dust in a larger one --- etc.

185.

The most important thing about this is that we take the images of time and space directly from life and do not present them as separate from it. Life remains life, even without space and time, but not the other way

around. The absolute power of space and time is thus broken - they merge into the all-engulfing organic power and unity of life. It might have seemed different to us at one time, because we assumed a creator god who was outside the world (wherein, was not revealed), and because we can expand space and time without limits, but not life so far. With life, something always had to be "there." If that ceased, there was always still "empty space" behind it – a delusion of a concept elevated to godhood.

186.

The trace that movement leaves behind is space – it leaves it only in our sensations, which can only ever form in the same place within the movement.
The great organism of the universe, life, is more comprehensive.

187.

There is something much faster than the speed of light. The simultaneity of the bridging in space: parallel velocity - a "timeless event"!

188.

Space, time, power, dynamics, all at once: tension, a term that comes very close to this full image.

189.

Life consists of forces. These are not enslaved to space and time: they themselves are life, and space and time are only two forces, two separate and independent forces within it.
These forces move. And in this movement lies what man has called fate: fate, too, has only been thought into life by man - through the "movement" in "space" and "time". As these forces move, so does fate. It lies in the struggle of life forms, in their clash, growth and decline. If we know the magnitudes of the movements of the forces, then we know their "path"; just as one can mathematically calculate that a star "must come" and "must be" here or there, so the movements of forces take place. There are also no predetermined and fixed paths of life; it only appears so through time. They can be used to visualize or depict them, like the orbiting atomic systems, which also do not "exist". Clairvoyance or a sense of foreboding sees further, just as it must then transpire.
Nothing is predetermined, for instance, according to a plan, or as final goals willed by a higher power. These are all human speculations. The whole thing appears so mysterious to us only because we ourselves are in motion and thus experience time through us. In order to understand this, we must observe life from the outside. Let us sit in front of an aquarium and observe the life in it. The animals and plants are connected with time through their movement. We, sitting quietly in front of it, see only their movement. All the events in the tank appear to the participants as an indeterminable fate. Here we could foresee everything: how the fish would have to bump into the glass, or how the crab would have to get caught in the plants; yes, if it could have seen them, it would have gone around them nicely!

190.

Summed up in a formula: fate is composed of interactions between the forces of life, and that is how we see it. It is therefore not a power or form of life in itself.

191.

Fate is a phenomenon in life.

It is nothing supernatural; it is also in us, and we can give birth to it ourselves every day; we can master all fate that befalls us, even if we receive blows from it. Fate is no longer a god on whose mercy we depend. It is as much above us as it is below us. It only appears as a god to weaklings because they can never master it and never conquer it.
If I say that so sacrilegiously boldly, then I only want to take away fate's lethal omnipotence - and may further blows of fate come that destroy the strongest forever - but it is not a supermundane power in itself - it is just as much an aspect of life as we are. If a greater form of life, a force of nature, for example, destroys us, then no god has destroyed us, but a greater power of fate than that which we ourselves are.
We continue to respect fate - but not out of fear and cowardice, but out of faithful trust and out of love for life, because we respect all life.

192.

Just as we can force the world through our powers, we are also forced a thousandfold, consciously or unconsciously. That is fate.
It is not predetermined – even if many of the forces at play can be calculated in advance – this only appears so to us due to our enslavement to time.
For the ancient Indians, too, time was the god of fate, who forced all events. However, we see that we can determine events in time and movement ourselves.

193.

What about fate? We have no free will, and yet there is supposedly no fate? What kind of nonsense is that?

194.

What is fate, in the first place? We call fate what is there. If something else were there, that would be fate. Those who do not want fate want us, the people, to be able to set something in motion and to be able to change something that would be destined for something else without us. To believe in the fate of the world means that it is absolutely futile to act, “since everything happens anyway.” Fate? Of course! But only for the weak! He wants one to be not one; he is angry with himself, but in truth only because he is not more. Those who truly enforce their “arbitrary will” have the strength to do so - and this freely achieved will was their “fate”.

195.

But this “fate” is no longer fate; we call it divine providence. It is our fate that we came to earth as we are. Everything else is in our hands. If we have been given a lot of strength, we can achieve something with ourselves; if we have little, we will remain forever just mindless creatures. This is also the reason why man does not have absolute freedom of will, but he can give and receive it: we ourselves can shape divine providence - precisely when we have received the strength necessary for this - and it is up to us whether sick or healthy people are born; we already provide for the generations to come.

196.

If we have no freedom of will, and yet it depends solely on our action whether something and how it happens, then there must be in us - (for others whom we would create!) - the possibility of attaining

absolute freedom of will; but, then, are they not beings created by our will? Eternally, we are only a link in a chain.

197.

Why man can also influence providence in a purely experimental way (but this is not due to his “pure” self, but to the fact that providence gave us this ability): the heart of an egg that is only just developing is destined to give the chicken the impulse to live, once it is further developed. If man takes it out and allows it to develop in a favorable breeding ground, it will not become a heart, but the cells will separate from each other, and can thus live individually for years!

Do not believe that you can now evade all natural laws! Oh no, life does not leave anything unpunished when someone violates its laws.

Is it not because decadence has taken hold, and the laws of life have been disregarded in materialism, that we have to restore the health of our people?

198.

We are free to become what we are, and to bring about even greater things.

We can break through fate, we cannot influence providence in ourselves, only fulfill it, but if we fulfill it completely, then we ourselves are still creating the future. Everything lies in our power, including providence and fate, and we can overcome fate and shape the future. We determine what fate and what forces of will come after us. We cannot escape the greater forces of nature in the great rhythm of the world, but we know that what forces us are the same life forces that we embody and pass on. There is no limit before us - the world lies open to be shaped. You get out of it what you put into it. There are no ifs, ands, or buts about it!

199.

We want to be grateful to Providence for allowing us to come into the world so great that we ourselves can tackle and work on the very highest goals on earth.

Providence is the divine life behind us that has made us what we are. We want to thank it forever through our faithful and trusting action, as its fulfillment in us and in all the future.

200.

The sex cells have the independent power of formation and procreation – these are the powers of providence!

201.

Man has coined two more words to describe these occurrences: destiny and doom. They denote the greater forces of fate in the rhythm of the world, of which we are a part and which often influence us helpfully as destiny, or disruptively and destructively as doom, intervening in our will and events without our intervention.

They, too, are not supernatural gods, but greater forces and natural powers or stronger cosmic vibrations than those that man consciously possesses and can shape. It is a force of greater life than we, but it is life, too.

202.

There is still a separation from life, a “God” seems to exist: the soul. What does man call the soul? Everything, all of life is soul. We can call the soul the essence of life with another word. The soul was the counterpoint to the solid world, to the material and created world of time that lies behind us. Today this world has dissolved, and has itself become a vibrant organism. The soul is the ground of everything, of the unconscious and of the spirit, the ground of the seemingly solid and conscious. The soul is the ground of everything. And the ground of everything is life. One person understands it philosophically and scientifically, the other, who has become one with life and soul, understands it as his highest religion - reconnection.

203.

And now the fundamental evil of all decadence, the wish of two millennia: Between me, the human being, the “thinking ego”, between me, who can see and act, who can will and let, and the world surrounding me, there is an irreconcilable antagonism. The world outside may be a unity, but I myself? What about me? Have we finally been redeemed, after two millennia? -

204.

Man is in a constant state of becoming; he is never complete, he is forever becoming.

205.

When a living being first saw a ray of light and perceived objects for the first time, it may have “thought” like this (we have to accept this logical flaw in order to express ourselves understandably. The mind developed only later): “Here I am. There is something else besides me. I can touch it, bump into it or move it. What is that? And what am I? Am I also something like that, an object?” Well, to make a long story short, this first seeing creature experienced exactly the same thing that we experience today: the formation, the development of life, until everything turned out to be objects; what could not be grasped was the mysterious, the “supra-visual”, as a parallel to our present “supernatural”: lightning, thunder, light, space, time, etc., all non-material phenomena. This is how it is for us today, as it always has been. The first person to see could rightly call himself a god, because he could perceive more than the others; he could avoid obstacles in advance. He could see the path he was walking - he was “free”.
Just as, after simple looking, deep seeking, perspective seeing was formed, so, after forming concepts, perspective seeing comes, which man believes he must call thinking. I deny that we think, we see. Our consciousness grows.

206.

We still don't know what fire is, even though we have seen it with our minds and broken it down into chemical formulas. We don't know what life is either - but we have seen it.

207.

Where is the contrast between us and the All-One? Yes, if we could think! But we are only a piece of life that is becoming, that is learning to see. And for what? It is the struggle for the victory of life forms. He who has the greatest power should also be the highest! The eye is imperfect, because it sees only one world – the spirit will become an organ as great as we need it to be – then something new will come…

208.

Why was there never any talk of a contrast, of a “reaching I”, of a “tasting” and “hearing I”, but only of a “thinking I” to the “outside world”? The other senses are complete. They are already one with life, they have already emerged in it.
Our spirit is a new flower in the midst of life, a state of becoming aware.
What is the task of the spirit?
To shape fate in a way that is aware.

209.

All-becoming hurts because it pierces something, it bumps into something. That is life - we form ourselves from it!

210.

How can we express in words the new world we see? Words only signify parts, and they have developed as such. Therefore, never be tied to a word - always see the world view.

211.

The world is in an unconscious state of living. “Cognition” is premature seeing.

212.

The eye shows us only a small part of the world: there are a thousand upon a thousand worlds in this behemoth of life. The world in which we live does not end with objects we perceive and the ground on which we can stand. In this world, there is also the world we hear, the world we feel or smell. One must see the enormous organism of total life: the world appears to us as the eye shows us, but it is much larger than that.
Let us think about our “solid” things: they consist mainly of nothing. If an atomic nucleus is as large as a pinhead, then the electrons revolve around it at a distance of five kilometers, as large as a soccer ball: And that is what our world consists of! Do we look up at the stars, where we measure the distance in years and millennia of light years, - and the world we see should be just the whole world? Is there not a whole world for every sense? And what kind of world is it for feelings, fantasies and poetry, for dreaming and for sensing? And what does physics teach us about the world of “Lorentz contractions”? Of curved space? Would we have thought the world of radio waves and vibrations, of electricity, of gravitational attraction, possible? And everything is everywhere, and all the time. We are only aware of a small, narrow section of life.

213.

Our human world, a small corner of life with infinite possibilities, has the same “mysterious vibration” as other worlds (this has nothing to do with an afterlife!!) - the world of the supernatural, for example, or the world of dreaming, or that of transcending time. There is no longer any opposition between me, the spirit and the world or matter. Everything is one.
If we have to express it in words, then we have to use words and concepts to do so; nothing else is given to us to make ourselves understood. Everyone has to experience and see this for themselves. There is no recipe, because everyone is just a different form of life in life. The “world”, the “matter” has dissolved as one of a thousand stages of consciousness - as life itself.

214.

How did this antagonism between world, life, matter, man and soul come about? How could a creator god be invented, how could the world be separated, how was it possible that this ancient unity could be destroyed, that ancient and sacred knowledge was lost - how could all this happen?
One word says it all: it was great decadence that overtook us.
For two millennia, humanity has wanted to be redeemed. From what? From itself! The world that man had created was no longer in harmony with his essence and subconscious. The spirit has desperately resisted it for the last millennia - until he finally triumphed again. Man has clung to his spirit because he knew that he was once one with life. Man wanted to be redeemed from the discord, from his decadence. Today we are victors again. And soon a new twenty-year cycle will begin in the Great World Year. We are victors again - we are free again!

215.

I said that man had already been at one with life. What we are saying today is absolutely not new. On the contrary, it is so old and good that it is high, very high time that we retrieve this ancient knowledge and learn to understand it.
How did the people who were one with life comprehend this? They called life “mother”, as the source of all life, and saw himself as the fighting and conquering, the serving and conscious man. This primal religion was a myth, and not a religion of misery that wanted salvation or liberation - no, it was the triumph of one’s ability to conquer.

216.

And what misfortune has befallen the heralds of the divided world! They posited materialism. But what does materialism mean? Mater means mother! Even if you assume a different Greek root, it still means newly created. And isn’t it the mother who creates life? Oh, this world was only decadence, disease and decay. It had no value!

217.

Our human world has collapsed, broken. It has merged with the greater life.
How did we get here? How did we become healthy? How do we explore the world?

218.

Mass, speed, energy, momentum, heat, pressure, temperature, molecules, atoms, numbers - none of it is reality! Everything is just assumed truth, to find a starting point; everything can be penetrated even further. (Temperature? It is nothing more than the speed of molecules!) “No truth is ultimate knowledge - everything is in eternal change.” But we can look back with pride on the path the human mind has taken.

219.

Mathematics and physics have now reached such a stage in their latest findings that we can no longer imagine them. Mathematical formulas remain, under which the world could collapse – should --!
E = h x v! Research goes beyond the senses!

It says it quite openly: we live in a world that we do not know. There is a very nice example of this:

The ants, who - let's assume - only know the length and breadth of the world and space, hold a mathematician council. It is just being proven that every triangle must have a content of 180 degrees, only for the chamber door to open and for some ants to rush in, claiming to have found a triangle that has a content of 270 degrees. They are dismayed, don't want to believe it, and measure it. Lo and behold, it's true! The ants had measured the triangle: north pole, equator, a quarter of the earth's circumference and back. What happened? The ants didn't know the height of the room, and therefore didn't know spherical geometry. They have to believe their measurements, even if they don't understand them.
That is how it is for people. Mathematics speaks of a fourth dimension that must exist. Somehow it seems to be related to time. People speak of “curved space”, of the “curved paths of eternity”, of the error of time, of a simultaneity that appears to us only as a juxtaposition, as a consequence.

220.

A worm that is not completely squashed also lives in the unknown height of the room. It does not know it, but lives in it. What about people?

221.

The formal law of the cosmic rhythm is the same as the “secret” of the “unknown world”.

222.

“There is no becoming. Becoming is merely a state of being”...

223.

Every man must go his own way - everyone has his “life's journey.” Even the greatest, the “freest,” said that themselves. -
Amor fati, the compulsion of fate, the destiny of life, providence, visible chance, even suffering, the constrictions and becoming: it is called the limits of human capacity…

224.

Even if everything that happened could have happened differently by “coincidence”, would it still appear to us as a law?

225.

Will we see and experience that the great laws of the 'mechanical world' also apply to us, because soon there will be no more mechanical world? That was the way to freedom!

226.

What does life tell us? All our striving, our entire science - mathematics as its crown - was not an end in itself, but a means to see something greater and higher, unconsciously!
Thus we come into the midst of the supernatural. People speak of “supernatural” events and of “supernatural things”. These do not exist. The words we came up with for them are wrong, conceptually. But there is something supernatural, something where our senses are not yet sufficient to see it directly or with foresight.
As a god, as a power from the beyond, the supernatural is dethroned.

227.

There are some people who flatly deny that man can recognize the supernatural: it is stupidity, fear or laziness of thought, so to speak.

Just think of the radio: if someone who is completely unfamiliar with the modern world of technology hears music or a voice coming from a box, it goes beyond their senses. Very few people know the exact explanation of radio: “There are just waves and you can hear them.” That is all they know. But they do not consider radio to be supernatural; at most, it goes beyond their senses when the box stops playing! The radio waves come from a world that we absolutely cannot perceive with our senses. Nobody thinks about that. On the contrary, the radio is the most natural thing in the world! But still, the supernatural is a mystery! We are already accustomed to such stupidity. Very few people know that there is something like a slight difference between the immaculate conception and biology...

228.

What moves us beyond the senses: second sight, dreams that prove to be true, hypnosis, graphology, hand lines, influences from the cosmos, chance in the broadest sense, pendulums, eye diagnostics, electricity, fire, intuitive inspiration, love, foresight and wise providence in nature – in fact, everything! We have not yet recognized everything!

These are all visible consequences of a world, let's call it the world of vibrations, waves or forces, which also extends into ours and which we are only just beginning to see.

Time and space will be completely destroyed by the supernatural, just like our materialistic world. We already see things that we do not yet understand, or rather, we feel and notice things that we do not yet see. One also speaks of the sixth sense.

229.

If we want to hunt down the supernatural, we must not abandon ourselves to life and rush about as mystics. There everything runs in infinity - we must act ourselves, shape our own destiny and then see the “secret” in the course of these paths. We must not let ourselves be forced to abandon ourselves and our wills, but must remain masters and as conductors of life. He who has already determined a second sight or has conquered and overcome a compulsion of strange influences laughs at the sick mystics who believe they know life, laughs at these pamphlet writers and “walking gods” on earth, at these miserable “worldly sages”, Christ followers, or otherwise “purely scientifically working” transcendental entities of disguised decadence. They can wait for their salvation in the “era of Aquarius” - we'll work in the meantime!

230.

A force that is greater than another must necessarily take up more “space” than the latter; that is to say, it must assert itself, and the means to do so are deeds. As are the deeds, so is the power. If someone does not achieve something, it is because he has had no strength to do so; his goal was only a yearning, a dream, an inability - his fate. Not a fatalist: Are you strong enough to see the world and act in it?

The only thing that is unchangeable is if the strength to change it is lacking. Nothing is impossible.

231.

How did everyone inherit a particular power? Through the interaction of other powers - birth.

232.

It is not the “mechanical-materialistic quantum of force” that is important, but purity, the harmonious interaction of organic powers - power.

233.

He is helped by luck - good providence - who is strong enough to grasp it.

234.

Love is the greatest visible example of organic power. Into it his decadence could creep, for love with foreign influences is instinct or lust. Love was also the first sign that the old world had been overcome. The sign of the cross shall remain - not as a sign of death, but as the sign of all-conquering love. Mothers shall wear it as a badge of honor.

235.

Instead of a religion, I substitute the power of a faith that conquers the whole world and moves mountains.

236.

All religions are a manifestation of the balance of power or, rather, a confession of self, of how great the power was to shape one's life. Those who want to be redeemed make a poor confession of self.

237.

The hallmark of a healthy act is that the creator or shaper of it stands up for it completely, and with all the strength of his personality. The attitude is the deciding factor; even what is still sick will be healthy when it is supported by attitude.

238.

Only what is good, strong and vigorous can triumph; therefore man says: “The victory of life is the meaning of the world.” Everything that hinders this victory must fall.

239.

We must not set a standard for what is good, but an aim. And what is good and healthy? Anything that ensures a steady, increasing, life-affirming development over the longest period of time. Exceptions in life, things tossed to and fro, falling, gasping and whining are sick, or bear the germ of decadence within themselves. That which puts everything - including the inner being - into motion, transforming it into the means of which to achieve victory, is the strongest. Stagnation is death. Decadence clings to the solid, to a creator god, to an afterlife, to justification after death, to resurrection, to salvation and to “eternal truths”. We, who see life differently, are not Christians - perhaps we’re even better!

240.

Suffering is he who suffers from life, who cannot master it.
Who suffers?
The sick, the tired and the suffering.

But the nascent also suffers, the one who is still encountering life, who is not yet a master; the self-strengthening, the one that is being born. Only the accomplished, the master and victor is free. He no longer knows suffering. He rejoices in what wells up from him; he has a wild joy in creation. He can master it because he has become the master.

241.

Ideals are the centers of power and faith. Virtues, morals, and all laws of conduct are good or bad, healthy or sick ideals - they are powers, but not given laws or truths.

242.

Only those who need it to live believe (or take something to be true). The victor over life has a faith, a strength of faith. This faith comes from the instinct that this or that must be so.

243.

What sustains us and drives us forward is a force, faith, an irrepressible faith in life; faith in the world that lies before us, of which we are the first delicate beginners; faith in the world that wants to come out of us and in which everything will be new. Today it is not about Christianity, or any German faith, or just about a people or empire; it is about much, much more. It is about a world in which everything is new: the human being, culture, religion, the outer life of the individual as well as that of the community. And our will is also only a means, not an end - a means to create the ground from which a new, healthy stream of human beings will arise. Let each one be a fighter for this future.

244.

What is action? All forces are action: science, philosophy, culture. They are all forms of expression that shape and form life, to those who wish to master and want to advance it. But love and faith are actions too - the highest possible action.

245.

Culture and the harsh reality of the struggle for existence: they do not contradict each other. They are different degrees of consciousness of life. “Everything flows the same river,” one stands deeper in it, the other higher. Both are attempts to master, shape and form life. Each does this according to his or her ability. What goes beyond the mere struggle for existence at our level of consciousness is culture.

246.

A human being has no inner “core”; he is a force, a mass of dynamics.
The dynamics themselves are the source!

247.

On Leadership: The aim must be the greatest possible, uninhibited development of those being led. Everything that grows is to be encouraged, not ruled, but led, guided, helped along, and never hindered; the best leader is he who dares to help others who may become greater than he is, to give to them still even more. A leader must be on guard lest something alien creep in; where dangers may arise, he must smash them in preventive action. Everything must be grounded in one's own life, not become one-sided, so that counter-effects must come, but lead all forces upward together.
The highest ideal: to sacrifice oneself.

“My people are the God whom I serve.”
“I am nothing, my people are everything.”
Sacrifice one's own personal greatness for the greater good: the greatest self-sacrifice of a true Führer.

248.

If you want to achieve something total, then you yourself must be total.

249.

By the way: we are responsible for ourselves, no one helps us – no fate, and no God. Our destiny is in our hands!

250.

The real “morality” of the world: everything is allowed, you just have to be able to do it - you always have to be in control of yourself. You even have to let everything live out within yourself and therefore also among you in order to be whole, without tension that could otherwise explode one day.

251.

A human being consists of forces. He himself is only a force. His spirit, his eyes, his will and his subconscious are the forces that guide and direct others. There are often basic forces, predispositions that are urgently needed, but they are not awakened. The strongest should therefore awaken the willpower in his community. That is biological leadership. He who awakens something must also dare to be overrun himself.

252.

Organic self-guidance must not become complacency or laxity.

253.

At first glance, organic action always seems to be the opposite of what was previously taken for granted. Those who act organically affirm everything, both the good and the bad. They only guide the good and healthy to victory, and they allow the bad and diseased to wither away.

254.

The greatest art: to shape and force one's powers in such a way that they change as we want them to.

255.

How to conquer an enemy, to blast him, to overwhelm him, and to annihilate him forever:
Create the absolute equivalent in value, carry it upward and lead it to victory, then, from above, from the increased equivalent in value, weaken the enemy, and let him wither – then, give him the coup de grâce:
“What falls must be given the finishing blow!”

256.

In our zone of consciousness, the “laws of nature and physics” apply. In the subconscious, the great comic vibrations and rhythms apply. He who is able to respect these forces and can transform the concept of

strength and power in such a way that he does not understand the stubborn and narrow-minded human concept of power by strength and power, but precisely that higher one, is in truth the victor. He sees the great interrelations and then acts in accordance with life in such a way as is necessary to attain his goal.
Nietzsche: “What is genius? To have a lofty aim and to want the means to achieve it.”
Not to have a fixed goal, but to set oneself an eternal task. Not only to want the new world, but to achieve it and maintain it forever, to work on it forever. The eternal victory of life is the meaning of the world.

257.

The question of price: If all is life, why is there any special biological action? The solution lies in the balance of power.
Only those who are at one with themselves are one with life. Those who are ill are at odds with themselves, and are also detached from the overall rhythm of the world - they have lost that great harmony.

258.

For us humans, being in tune with our own rhythm is organic. Decadence is a slide away from it.
(Christianity: People wanted to be redeemed, that is, to rediscover their rhythm.)

259.

The materialistic and mechanical world is born of decadence. The inner connection with life was lost - one only wanted to recognize what our eyes saw.

260.

Harmony is consonance. A person is harmonious when all their talents and abilities, their consciousness and subconsciousness, vibrate in the same direction.
Love is the harmony between two people.
Harmony is synonymous with truth, beauty, goodness, authenticity and strength.

261.

And once again: the body, mind and soul are one.

262.

We are one with life again. Its change from form to form is endless. Everything is eternal, nothing can be lost, everything seems eternal, everything is newly formed: infinity! You yourself are life!

263.

If we divide the world around us into infinity, we arrive at the unity of life. If we look up, everything unites in the unity of life.

264.

When one tries to express life in words, one must have a standpoint. Without this, one cannot express anything in words because one cannot relate what one wants to say to anything. One can only show the meaning of a word through other words.
Our standpoint is a formula: the victory of life is the meaning of the world.

Thus, we are not concerned with ultimate truth either; it is only important that one sees the meaning of the whole behind the words.
We shall never pin ourselves down - if we did, we'd welcome collapse, dogma, and a new god over the world! Enough of that!

265.

Where can one see the whole of life and experience it?
Let each one think back to his most sacred hours. Was it not a piece of life itself, when an ideal captured you for the first time? Did you believe that the whole world should share in your happiness and knowledge, this sliver of an important and unique truth? Was it not life itself when you defended a cause for the first time with pure faith and holy fire, or when you loved for the first time?
Everything in you vibrated in one moment – and that was life itself, in all its magnitude and omnipotence.

266.

Is what I am saying new to you? No, it has been said a thousand times already. Look at the heritage we have. It contains all that we've said here.
Look beyond the words! Is there a difference between a Kant, a Leibniz, a Goethe, a Hölderlin or a Nietzsche; is there a difference between a Beethoven, a Brahms, a Mozart or a Schumann? Is there a difference between a work of art made of stone or color, of clay or words?
Did they not all shape one and the same life - is it not the same, even if they call it a thousand different names?
One called it the divine, the living; another called it nature, feeling, intoxication; another called it harmony, monad; another called it love; another, in great honesty, called it dead motion, law; another called it power, will, dynamics - is it not all one?
Life has been recognized a thousand times over - we just have to learn to understand it again.

267.

There are no limits for humans "in themselves". Everyone has their limit where they can no longer press on. But now we have finally broken down all those limits. For two millennia we have been calling for redemption - now we are finally redeemed. We are one with life again - a new world lies before us! Let us create and shape it: We are free again!

The Absolute

268.

What does life as a whole look like?
Life stands still - it is there and does not change. It is eternally the same, timeless and without events; like a great sunshine it rests. It is silent and lonely, it is without meaning and without task, without goal; it is not made, it is there, not from eternity or into all future: it simply is. It has no ring, no ball, no form. But it is also not nothing, not dark, not strange, not somewhere: it simply is.
Life, all its flowing, its wandering, its creating, forming, killing; all its births, springs and autumns; its tensions, its bursting and releasing, is eternity, the eternal state. And this is timeless and still.
Movement and rest are one - only man sees and feels them as polar. Polarity is tension. To see a dichotomy would be wrong. Tension is a state: it is simply life.

269.

Anyone who says anything about the totality of life is lying. Such assertions are, for example: “The world strives towards perfection.” - yet the world is already perfect. “I, as an individual, will come again”: pure speculation. My father returns to me in half, and the other half is from my mother. I myself am new. “The human soul reincarnates”: an invention of the soul. I'd rather go straight to God. “Life has developed from primeval nebulae, and is returning to that state.” That is possible, but completely irrelevant, because it is a mere transformation of form.
Who says such things? Only he who must profess our world view through logical and rational research, but still wants to have life insurance. Until now it was God; now it is a plan of life, a task, some kind of answer to the hows of the world to which we are powerless. By foisting something specific on life as a whole, these dangerous people make human life meaningless. What meaning does our life have if it only serves a mathematical formula, a ring, a spiral, a spring, or something else? It would have become meaningless. God is dead, long live God!

270.

Only when we consider life as a whole and especially our relationship to it, is philosophy complete.
When our eye sees, it sees images, landscapes, shapes, colors - in short, the world. When our mind's eye sees, when it “thinks”, it contemplates the entire universe. It then contemplates “objectively” when, for example, it establishes universally valid sentences.
Art and all of culture is the design of what we see, the design of the universe. Just as life is timeless, so is art timeless.

271.

Art means to have created something final – the tranquility of the whole. Art is triumph, but life goes on.

Art means to create the eternally timeless out of time. Art means to have seen the last seconds of inspiration or madness, and to shape this for the eternities. Art means to wring something better out of life with the means at its disposal - for us it means bringing the dead to life, making life stand still, capturing its essence - art means to become a creator.
Art means being able to see deeper than others, to bring something into harmony, to shape it so that life is our world's highest triumph.
Art means shaping life in such a way that one sees only life itself. Art is not a luxury; it is an obligation for all who must create. All researchers and inventors who do the same are also artists. The hallmark is contempt for material things, detachment from all outward appearances, and complete absorption in their work, in the great task of shaping and creating. Artists are the heralds and interpreters of the national soul. This is a higher struggle for life than that of all non-artists. Here it is about the ultimate. And everyone who has devoted themselves to life is responsible for their answers in clay, stone, color or word with their own life and their own work. These artists fight with gods and titans. First they have to hurl out the greatest force to see, then draw everything back in and tame it in order to shape it.
How beautiful it is to look at a painting or listen to music, to read words, but who knows what is behind it, what tremendous sacrifices were made – who honors them? Ask such an artist, and he will remain silent and point to his work. His work is his god, his support, his duty, and his sacrifice.

272.

What exists between me, the individual human being, and the universe is called tension. This explains the entire polarity, art and all of our character values. Here am I, there there the entire universe. All opposites can be traced back to the movement of the individual in the stillness of the whole, unless they are poles that we arbitrarily choose, such as warm and cold; these lie on a straight line.
Everything that concerns overall life, the being, is all-encompassing. Creation is a form in the whole - once this, then that, but never the whole itself. Artists never come to an end, and Faust is always unsatisfied, because there can be no end or satisfaction.
To push the creative out of oneself, to give it away indiscriminately, to be like God, to live without judgment, is the form of the universe. But then responsibility arises, and the experience is shaped. That is the tension: creating and shaping, ought and is, wanting and having, eternity and finiteness, giving and taking, feeling and determining, ruling and serving, rest and movement, remaining and changing, Faust and Apollo, space and time, freedom and struggle, liberty and command, wildness and moderation, rising and giving back: people and ego, nationalism and socialism.
Man sees the laws of the whole, and serves according to the law as part.

273.

The struggle of art is the struggle for the harmonious unification of all opposite poles. Real art is perfect, perfection itself, and has thus reached its goal. The creative act is always the same. and also perfect. The means of forming, the technique, are in a state of change.
Not everyone is an artist. The source is feeling, to which, however, will, creative power, and skill must be added. Talent is created unconsciously. The genius sees, forms and directs consciously, knowing that his work is absolutely perfect. A genius must be a man of feeling and action at the same time. He has his own tempo, his own style and his own strength. In short, only someone in whom the tension between the self and the outside world is tangible and struggles for unification can be an artist. Victor Hugo once said: “Contradiction is art.”

274.

This basic tension can be most visibly demonstrated in art by tracing it back to space and time. Space is the calm of the universe; time is the movement and struggle in space, in the whole. In Greece, we admire the Apollonian - in Germanic culture we admire the ever-searching and creating figure of Faust.
The arts are divided into spatial and temporal arts. Spatial arts are architecture, sculpture, the decorative arts and painting. Temporal arts are music, dance and poetry. Art sees space differently from mathematics. One sees optical space, the other visual space; one sees measured space, the other effective space.
Art is perfection when it unites space and time: when music shapes eternity, or a painting shows movement and the ephemeral.
Mussolini once said: “The Romans were not only good warriors, but were also architects for eternity. They have not only conquered space, but also time.” The same applies to the Greeks, to our own wonderful history, and also to the Japanese, Chinese, Arabs, Babylonians, Aztecs, Incas or Mayas, because a people have only entered into eternity when they create something eternal out of themselves, out of the ephemeral.
Once we know these laws, it will be possible to find an absolutely new way of shaping life.

275.

Every single art form sees the great organism of life from its own point of view. Each tries to summarize the whole in one instance. If there are 800,000 shades of brightness, i.e. colors in nature, the painter tries to capture them with 100.
There are warm and cold colors - this is important for interior design. Cold colors remain in the plane, while warm colors seem to emerge from the surface. For example, we feel insecure when we have to walk across a colorful surface that seems to rise and fall. On the other hand, we only see colors and no boundaries. There are no direct boundaries when we see, because one color - at least for our eyes - merges into another.

276.

A work of art is complete when it appears to be a living thing in its own right, separate from the creator, the artist. Such works of art carry the visible breath of life for us, are for and through themselves. All imitations lack this creative breath. As a self-created form of life, a work of art cannot be materialistic, because that is precisely the art of giving things from another world, the stones or sounds, colors or movements, the harmony of our consciousness. Photography sees a different world than we do. We see with the organ of the eye and the photo lens with the organ of the lens. Therefore, a new art form has been born out of technology. Photographs and films can be works of art, along with great symphonies.
There is no such thing as material art, even as one tries to present Jewish art, which is nothing more than a pathological degeneration, as something sublime. These concoctions are expressions of degeneration, even in materialless music, in which the appearance of matter is artificially created.

277.

Seen in this light, one thinks art should be independent of reality and current affairs. That is not true. Art does not see the universe as a whole like the philosopher, but for the artist, the universe is the external world. Indeed, he is almost compelled to create out of his time; he is never out of touch with reality as certain professional philosophers are.

Art is always the crowning achievement of an age. First, the spirit of the age must have developed to the point of a reformation of the mind; only then can one proceed to form. This is how styles arise. Each style is a developed idiosyncrasy, something pronounced. It has its own unity, power and greatness. Otherwise, something is only stylized.
Art transformations are especially great when discoveries or inventions have been made that affect the technology of art itself. This requires a lot of preparation; it is said to be “in time.” Euclid could not have discovered differential calculus, not because he was too stupid, but because he was completely unaware of these problems and world perspectives; we cannot strive today to escape from some kind of world sinfulness, because it does not exist for us.
In the early Middle Ages, oil paintings were painted incorrectly, from our perspective. People in such pictures are only half the size of the Mother of God; the architecture and perspective is impossible - and yet these works of art are eternal and perfect. The harmony of all contradictions has been achieved. The picture has become a living being in its own right.
Later, linear perspective was discovered, and its appearance shook the world; today we learn it at school and nobody feels that it is something special.
Every work of art is shaped by the artist's view of the world - if the design is perfect, then the view of the world as such is irrelevant.
In the Renaissance, the overall expression was the joy of living: life itself is joy. In the Romantic period, the blood of the individual surges and stirs: life itself is surging and urging. In Christianity, the individual is sickened by sin: life itself is a vale of tears, and a mistake of the dear God.
In aristocratic times, sculpture is predominant; in bourgeois times, painting; in subversive times, music. The motifs provide insights into the problems and thoughts of the time in which the works were created. Sometimes religious ideas are in the foreground; sometimes it is the nature that surrounds us, and sometimes it is the ideas of the heroic. Sometimes the design is more imageless, but more symbolic; sometimes more naturalistic, and less imaginative. A kind of roadmap has been developed for all these phenomena, according to which all the development of nations should proceed.
In most cases this is grossly exaggerated. The only correct view is that a nation or tribe, a cultural group, is subject to the same laws as an individual human being - namely childhood, youth, maturity, old age and fossilization. However, it is absolutely possible for each cultural group to permeate each such age with its own independent, unpredictable and absolutely new forms. Just as individuals can grow old at the age of thirty, so can nations age after a short time, but they can also live forever if they care for their “children,” for new groups of nations. This is the case with the Aryan race, which forever sends nations across the earth and, as a mother, has an original homeland. This is what we fight for today.

278.

It is interesting that in art, things and laws from completely different worlds recur. For example, the recurrence of one and the same in single and double-axis symmetry; the sublime in harmony; the wild and moving in contrast; mathematical laws in pictures, and in the sounds of music. The feminine embodies the universe - the masculine, the struggle.
Art is not an imitation of nature, but an independent creation. It arises from the interplay of nature - art creates like nature. It is its translation into our being.

279.

Man is the measure of all things. Otherwise, what should be the measure? People are different. One can agree on tribal and stylistic peculiarities until everything flows into the common race. Then, understanding can only give way to the admiration of other races. But there is no art that can be understood by all people. A Japanese can appreciate Beethoven, but never understand him, just as it is the other way around. There is no such thing as art criticism. Judgment can only be based on one's own feelings and emotions, even if it is hidden under the guise of “objectivity.”

280.

There is no overall goal for all people. It depends solely on how a single human group, united in a race, stands as a whole; how it masters and advances, how it responds to movements, how it itself produces movements. In addition to external racial appearances, there is also the racial soul, which manifests itself in our individual character. Just as art and culture are the response to the whole, so is the character, the essence of a person, the response to the phenomena of life. Both belong together closely, and cannot be separated in practice. The difference is that character values remain personal, while cultural values reach more or less far beyond the personal to the whole.

281.

Instinct arises from the subconscious, and will from the conscious mind. Will and instinct are not always one; the will is always struggling for supremacy, but cannot always maintain it; then the instinct breaks out all the more strongly. The essential inclinations, the values of character, lie in the conscious mind. The outside world causes the awakening of the inclinations. These lie within us. Whether and to what extent we apply them lies with our willpower, which, as the driving force behind everything else, requires the most training. The will is everything, says the Führer.

282.

The mind is totally dependent on the body. Everyone sees the world not only as he stands in it, but also with the eyes that correspond to his physical condition. It is called the metaphysical, or transfiguration when a light suddenly dawns on someone, and he not only sees the world in a new way, but he himself has become a new person.

Anyone who really wants to be healthy can become so. He must only have the will to do so, to awaken all of his unused possibilities and predispositions. He must not only want to overcome degeneration, but also achieve this overcoming. Learn to breathe, take care of your body, let its importance not be the only source of your strength, organize your diet naturally, eliminate organic defects organically.

In short, everyone must be reborn first. The spirit and those insights that are true to life will then come “of their own accord”; the scales will fall from one's eyes. It is not the other way around, with the spirit, a bodily function, dragging the body along behind it.

Only he who has become a new, pure and healthy human being has a real nature: a character.

283.

The Nordic racial soul is the same as the Germanic-German folk soul. In the character of Faust, it has been most fully realized.

The Nordic man is a master race - he is a victor, who does not fight for liberation or redemption, because he is already liberated and redeemed. He does not live for someone who wants to reward or punish him,

but only for the sake of life itself. He gives away what he has laboriously acquired, laughing, because he wants to conquer it again and again. He dreams, and is an idealist, because he regards all material goods as means to an end, yet does not enslave himself to them. He is never concerned with himself. He is a soldier, an explorer, an inventor and a creator.
There is truly only one God for him, and that is life itself. He is gripped by life, and restlessly he penetrates it; he wants to know everything, and commits himself to nothing. He does not seek to arrive at a goal, but storms ahead to see and explore new things. He can be a passionate fighter and a brutal judge when he sees something that is contrary to life; he is mild and kindly, rough and tough; he knows the interplay of nature between calm and struggle, between storm and love; he reverently regards himself as a piece of life and respects his body. He is free and submits to the laws of life. If someone opposes him as an enemy, he fights with him, ruthlessly and relentlessly, destroying all stumps and debris. He sees the eternal to and fro of his own soul and feelings as the beat of the rhythm, as the interplay of nature. He can destroy just as he can create and shape. He wants the wildness of life, but also victory and harmony, freedom and respect.
This soul is difficult to understand because it shows apparent contradictions. But it can be understood if one knows that everything is geared to serving life. Out of love for all life, he creates and gives everything away again. He wants to be all of life himself, with all its contradictions, sufferings and joys. Otherwise, his life is not worth living.
Victory, or death!

284.

Character is innate. It is therefore immutable in its essence. This is an obligation, and not a license. Bad qualities must be allowed to wither away and the good ones must be brought to victory. The goal is always to achieve healthy and free development. This can only be achieved by someone who has conquered himself. That is how it is with us: since God is dead, we bear the responsibility for life. We do not want to make ourselves comfortable. Only miserable creatures do that, who want to vegetate in order to be there in peace and narrow-minded complacency, and to sponge off others. Not for us.

285.

It is character alone, in its decisions, that shapes life. To claim that it is metaphysics or transfiguration, inspiration or the supernatural, is nonsense. Through transfiguration we can only see that which we have first explained. Only brutal reality can be the truth. What thinkers, poets and artists say is only true to the extent that it is based on the reality of life, and not on untrue, self-invented axioms.
Have any of the many systems based on a knowledge of the world, a god in the hereafter or “probably safe” assumptions ever entered into eternity? All those who play off concepts and thoughts against each other, juggling them, practice a kind of otherworldly technique and call it spiritual grandiosity; truth should be put in the world alone, so that they can see what is genuine and what is not. These sycophants and non-soldiers would soon run out of steam, since they are “born for higher things.”

286.

Reality also shows that people fight with equal weapons. It is pure and fruitless ethics to demand to fight “nobly” against any Tom, Dick, or Harry. One can only fight nobly with an opponent who is noble himself and worthy of respect. To respond “nobly” to the vermin of life, on the other hand, is suicidal. One can only get rid of a brutal opponent who is out to destroy you by confronting him with even more

brutality. Character does not change, but behavior does. Only the coward and weakling, who sees some ethical laws and crazy ideas before him, but not the law of life, which demands that everything hostile and destructive to life must be eradicated, gets into “conflicts” and “crises of the soul.”

287.

People who have shown the same character, the same racial soul and the same creative will are called a type. A type is, for example, the Prussian officer from the time of Frederick the Great, the World War soldier, the knight of the Teutonic Order, the merchants of the Hansa, or the eternal enemies of Rome. Each type is the expression of a particular attitude towards life, a particular way of life and lifestyle. We come to create a new type: the bearer of the Greater German Reich.

288.

Alfred Rosenberg was the first to explain history on the basis of racial souls and racial forces. This will become even more significant in the future, even if many people today still do not see it and speak of “racial materialism”. He showed that art, culture, religion, politics and character values are not there “for man” in general, but that each race has its own art, culture, religion and politics. Blood is the expression of the sacred essence of each race.

289.

The myth of blood: it is supposed to be something unclear and hazy. In 1914, it was like a wake-up call when Germans abroad knew: the Fatherland needs you. Thousands went to Germany from America, Asia, Africa, and all countries of the world, hidden on ships, under false names, starving and sick.
The Fatherland needs you. What then is the Fatherland? A piece of earth? A people? No, it is something higher - an idea. Well, something like that is called a myth. There is nothing mysterious about it, but rather it is the highest value built on real foundations. The fatherland is an idea built on land, economy, culture, people, politics, history and vital necessities. The myth of blood is the new highest value that the world war has brought us. It calls and urges us, just like the fatherland.

290.

The myth of the blood is not God. We call something else God if we absolutely must have a God. But the old God is dead. Many are horrified by this. That is pure nihilism, that is communism, that is treason! And so the accusations rage wildly.
Yes, the old God is dead, and the Jews, the power-hungry, and all subhumanity, use this fact to be able to live unrestrainedly, to become lust itself. It is different with us. We now bear responsibility ourselves and freely serve life.
God is dead, here and there. Only value decides. Let us fight, as we dare to! No one who merely professes us shall insinuate himself among us; he must show his value; he who is worthless must be able to fall. We too have the courage to leave the last question open, the question of collapse if our value declines.

291.

That is our ethic: value alone decides. Fall, whoever may fall! That is our morality: what is right is what serves your great way of life and does not encroach on the vital rights of others. What is wrong is everything that harms your way of life, or is omitted for it. That is our moral law: always remember that

you are responsible to your people for your actions. You must be able to answer for what you do. The goal is always harmony. Never forget: your body does not belong to you, but to your people!
He who humiliates himself shall have lost his honor forever. Falling is not yet disgraceful, but staying down is. He who loses his honor when falling will stay down. He who always admits his deeds, not only when it matters, is genuine.

292.

Just as art, character, and the laws of life have an effect on the whole of life, so do feelings to a very special degree, although they also have their core and origin in man, and he can therefore also evoke them at will. The greatest emotional values of the Nordic racial soul are love, kindness, warmth, and the feeling of struggle, strength, purity, respect and reverence.

293.

When all your own forces are in harmony, then they have achieved balance. The difference between me and the outside world has disappeared - I am one with the universe.

294.

Harmony is the value of power, and nothing else. Strength and hardness do not come from a puffed-up chest or the ability to rumble, but rather from balance, love, spirit and energy. More powerful than brute force is organic power, but organic power can, if it wants, also appear as brute force. This is the case when it is challenged. This applies to those who disguise their imperfection with spirit and love.
There is also the harmony of the strong, of violence. In today's world, where we have to force peace upon ourselves, we are forced into this harmony. The harmonious forces break the inharmonious, more violent ones. This can also be seen as a warning for those who are gradually becoming a nuisance to us through their megalomania.

295.

Basic Law: Tenderness and refinement are separate from strength and weakness. Tenderness and refinement can apply in both strength and weakness.

296.

The opposite of harmony is disharmony, which is all decadence and degeneration.

297.

All positive and constructive forces lead to harmony. Harmony is the remedy for everything that needs healing. Troubled souls seek solace in music; others go into the solitude of nature. Those who cannot love nature do not deserve to be called human. In the True, the Good, and the Beautiful, Harmony is most purely represented. That is why in all Aryan religions, the mother is the symbol for unity and the source of the universe.
The sun heals all emotional wounds, as the saying goes: it burns away everything that is bad and allows the good, the light, to shine all the more brightly.

298.

Why is nature beautiful? Because it is free of all decadent phenomena, as the questioner represents. In nature, everything is as it should be according to the fulfillment of the laws. Even a decapitated oak is

beautiful. Only the megalomaniac human, who elevated an invention of himself to a god and creator of the universe and passed it off as truth, can ask such a life-destroying question. We perceive nature as beautiful because it awakens in us the perception of beauty and is beautiful. We perceive it as uplifting because it shows us the sublime in its beauty, in its creating, destroying, dying and becoming.

299.

How about this sentence: Is harmony the meaning of the world? The world can still be senseless: Harmony wants nothing; the eternal state of life remains; it would be no task, and no goal. All is one.

300.

Why culture? What is the purpose of building large halls just to have crowds of people rush in for a few hours, listen to a speaker, or a piece of music, or theater, or a celebration, and then leave again? Only humans create something completely useless that goes beyond their basic needs. Right? Should culture, then, also be a necessity? Ask an artist, a creator of culture, whether he cannot do anything else but create forever. Once you have been gripped by the realm of art and all of culture, science and research, it will never let go of you. It is not about the finality of work, but about the necessity of the struggle. Struggle is the reason, while culture is the outflow of this struggle. A finished work is a burden for all those who create culture; it should work independently, in the distance. It is not about the work, but about the revelation in the work.

301.

Culture is built on tension. It is the crowning glory of every strong age. As long as the struggle is for simple existence or non-existence, culture must necessarily take a back seat; in these times, culture must serve specific purposes because it is tied up in the struggle for survival. Culture can only celebrate great triumphs when victory in the struggle for existence has been won and it can permeate the world; when all vital difficulties have been removed, and when one can follow one's feelings with peace of mind and justification. In this way, culture increases the strength of a nation.
Culture becomes a life-denying escape when it lacks a foundation; when it drifts alone in world history, and is nothing more than the cry of longing of a few people clinging to it. Stronger times have the duty to make contact and be worthy heirs. Every culture has emerged from a fighting spirit. This is clear to an ordinary person, but because of some people who believe they are the appointed guardians of the “holy goods of humanity,” it must be clearly expressed. They have twisted these concepts. To them, culture is a harbor for world peace; to us, as well as to the creators of all cultures, it is a revelation of the ever-creative life itself.

302.

Civilization is something else. Culture is timeless and eternal. Civilization is development, progress, technology and hygiene. Civilization does not need to degenerate or decline as long as man remains master of civilization. The moment man allows himself to be defeated by technology and all the antics and gimmicks of civilization, his glory is over, and he falls into decadence. Here, too, mastery is everything. Conversely, when man masters civilization, it can be a means for him to unfold his organic powers in his consciously guided hands. God must forever remain the creator, and may never become the work of man. That is not God, but an idol.

303.

The same is true of love - it can be a biochemical commodity and mass-produced article, or it can be filled with true and genuine power - an idea.

The position of women shows the level of a culture. Here we have, inexorably and uncompromisingly, the high value of Germanic love and its opposite, the mechanized love of the city. We have nobility of body and soul, and the mass-produced flesh-and-blood product that serves as a quavering trumpet for the unnatural whipping up of instincts. It is a pity that many valuable energies are placed at the disposal of a decadent leadership in order to be undressed professionally. This has nothing to do with an attempted or desired restriction of healthy necessities that is far removed from reality. It is not the what that matters, but the how. Decadent or healthy - lustful or lust.

304.

Culture is the most desirable thing, because it is the crowning glory of the greatest times. That is why the background is more important. It is not sophistication that matters, but a healthy life. We know this because, just as every small everyday event can be explained psychologically, in every detail, so can the great movements of nations and especially the respective forms of expression of an epoch: the style, the music, the poetry, and its entire mentality. In doing so, we then get to know the necessary basis, the prerequisites for this or that epoch.

What is necessary for the highest culture? A healthy nation!

305.

With a new, healthy nation, culture also grows.

We have no culture today! How often one hears this nonsense. Those who have eyes to see will see a great new culture is growing.

First of all, a great reflection and awakening is going through our nation. Some call it an unfounded flight into the past. In doing so, we realize that there is nothing greater for us than German and Western Aryan culture.

Those who want to see the growth of the new era must also have experienced the new era. Some examples? Community celebrations, clan celebrations, songs and music, the culture of technology, photographic art with healthy motifs: defense, folklore, race, peasantry, the Führer; cinematic art, or new natural thinking, as the foundation of an emerging culture. There is, for example, a certain newspaper that is so valuable that it will probably be “discovered” in thirty years as the most important source of cultural history! But that is the difference to earlier times: we do not strive for many individual forms or creeds or worldviews, but for a unified style, for a unified religiosity and for a particular worldview that is only possible in this way, and which is then very broad and open.

306.

Civilization and its consequences can rule man. What about today? We are in the throes of a liberation struggle. Unfortunately, we must first take down our enemies before we can begin the real task of building up health, which is to be found by settling in the eastern areas. The straight path is probably the shortest, but not always the best and fastest and, above all, the safest. To win, we must harness all our strength to industrialize Germany. This is only a means to a greater end: securing German living space for centuries to come. Just as the National Socialist Party destroyed parliamentarism through the way of parliament

during the period of struggle, so the great industrialization and armament will only be a necessary prerequisite.
We must never forget the distant goal of making Germany a nation of farmers. In not too many years the big cities will lose their attractions. We know that the migration from the east of Germany in particular has increased many times over in the years 1934 to 1938, to a level never seen before in history. We know that the number of new births is still not high enough to effectively counter the influx of people from the east. We also know that in 1938, more meat was consumed per capita than even in the years before the World War. But all this should only be the necessary path that brings us closer to the clearly defined goal for the future.

307.

One last objection: Just like civilization, racial theory can also dominate us, through the form of racial materialism. A racial materialist is the one who wants to breed blonds and blues like a piece of cattle, thereby degrading the racial soul, and forgetting that the Nordic man only voluntarily professes a necessity; coercion, if his voluntary will to serve is not respected, is the best means of total enmity. Life is stronger. Violent cattle breeders - everyone only acts as he is! - washes away life, because the laws of life are sacred to us.

The New World

308.

Philosophy is all well and good and certainly interesting, but is it also good for a real, active life? It may explain it, but where does it lead? It hovers too much over everything because it explains us and all alternate paths together. But what value does this have; to what extent does this philosophy create life and values, to what extent does it cover active life itself? Everything else is useless and dead! What's the answer, then?

309.

One should be able to count it on their fingers; there is nothing above life, there is nothing that is not life itself, that is a means, a service to a specific purpose. So, what purpose does this book, this new world view, serve? It does not commit itself to any form or system. The essence of the old, fixed world view, consisting of "matter", has been dissolved. This fixed "matter" had also found its way into concepts. Therefore, it was necessary to show that these are just as much a part of life as the things of our world that we can see, feel or hear.

Materialism has shown an infinite number of forms. Our new world view will also take on many forms in the nations of Europe that overcome the disease of a frozen world. We – the Germans – have already found our form: National Socialism, rooted in race, blood and people, in the Nordic idea.

The decisive thing is that, with National Socialism, we did not create one new form among many others - only an entirely new world.

310.

National Socialism is our truth.

In this context, the concept of truth must be given a new meaning.

Even if all the great thinkers agree on the nature of truth, the weaklings of the lower classes will still yell: what use is your truth to us? What if we stay like this? These people fall away, because they are not seeking the truth, but redemption - a loose grasp to save their lives.

The healthiest and truest world belongs to the truth. The truth is a strength. Everyone must achieve it for themselves. What I want to say is that it is impossible for the highest truth to be found in weak times; it can only be the crown. Its bearers must see to it - out of the instinct of self-preservation, not out of vague speculations about improving humanity - that after them there will always be people and gods who see the truth, embody it themselves, and pass it on. The world belongs to the truth. It is unimportant whether a thousand or a hundred thousand years ago people already lived another truth - we cannot adopt them, because the people belong to it, and they alone.

311.

Why is the truth considered a height?

Everyone sees the world from his own standpoint. He who does not stand on the highest point does not see the whole as from a mountain peak, but must see the world surrounded, barred and confined. This man then stubbornly and rigidly maintains that he must look at the world from his, and only from his, lowly point of view; it's as if one had to forcibly lead a man who is looking for the light in a dark room out into the open, and simply show him the light, the truth, because he has narrow-mindedly set his mind on recognizing the light in the dark. Go out into the new world, and you will see the light! And then you will smile at yourselves, because you see that all the things you seek – redemption, liberation from matter, liberation from the four walls, resurrection, eternal life, knowledge, divine truth – were only concepts confined to your dark and hazy cave. You will be redeemed, live forever, and become the truth. Yes, and then? A whole world lies before us! Seize it! What you once called gods will be fulfilled within yourselves. And what was the dark cave? Degeneration! The sublimity and knowledge of the world will be absorbed. You will no longer go around as crazy saints, but you will act and become fighters. You will be princes, gods and victors! The victor has no need of an assurance for life, for he has faith in his work; he is bound neither by a god in the hereafter, nor by a world system, but by duty and responsibility. Let not prayers and books be your revelation, but your deeds, your own creations, music and buildings, service and healthy living. Live dangerously!

Those who do not want to do so will die, because the new world will sweep away all the mud. —

312.

What is the end, then? There are no problems; everything is truth: the pure, cleansed, clear truth. What separates itself from it is degeneration and decline.

*

How can one say this to people who cozy themselves in these degenerate, dark caves? If they want to recognize the world within their four walls, and do not want to go out, then one cannot show them the light either. But life itself takes precautions - the blood is stronger than the spirit. The blood will still call even the last ones to the light and carry them along. A healthy life is stronger than all degeneration, is stronger than death – even if thousands die. Today the swords are drawn for this decision, and no one can escape it. It is not about any views, forms or sentences, but about the reason: healthy or degenerate, victory or death - but no compromises!

313.

Does this new worldview create values? Or is it just philosophy, mysticism - an inhibitor? With some people you have to speak in a fractured way, so that they know what you have said.

The ways of life, the rhythms, what are they if not the peoples, the communities of the same people and the same blood? And what is the victory of life if not the realization of our nationality - what is all this here if not the overcoming of the old and decadent world, as a regaining of freedom over the earth, as the victory over ourselves?

Our rhythm is called Germany, and is put into action through the German people. Our service to life is called the realization of National Socialism. Our fight for space and freedom means nothing other than the revival of our rhythm; a strong and healthy rhythm means nothing other than the community of the

people. Only what is in the community of the people, what serves and sacrifices itself, is valuable and healthy. When the community is dissolved, there is always degeneration, disintegration, disease and weakness.
There is only the direct fulfillment of the laws of life, or paralysis and death. We want to overcome this paralysis, and therefore fulfill the laws. Whether you call it the rhythm of the world, or, for humans, blood and race, is a matter of semantics - the essence remains the same.

314.

Everything that is not based on absolute life is a sign of an old, dying world. Wherever thinking is separated from the reality of life, wherever this is possible, the old world has built nests for itself to sustain life. These assurances of life are only needed by the dead, whose body is still alive, but lacks the spirit to live.

315.

The only total world view is the one that cannot give rise to any question, nor answer more than two questions, because everything is one.

316.

What duties arise for the individual when the nation, the community, is his only justification? He must first perfect himself and become a whole human being; then he must serve the nation as a mature personality. This is the development:
The child plays, living unconsciously without the help of the spirit, and begins to think, usually in an amazingly simple, natural and logical way.
The young man suddenly realizes that he can think, and does not quite know what to do with it; he thinks more or less at random, and does not know at all for sure what he is thinking about and what he actually wants; slowly, he matures, recognizing his goal, his task, and begins to work towards it. The mature personality is clear about the fundamental problems of life, and now it uses the spirit, out of its insight, as an organ for mastering life. To achieve this goal is to become a personality. A personality serves the people the most; therefore it is the duty of every individual to try to become a personality. This is also the metamorphosis of the spirit.

317.

What is the task of our people?
The Earth has known times when it was orbited by a moon, and times when it had no moon at all. Often, when a moon was out, people had to migrate around the earth with the rising of the floods, which accumulated at the equator, and it's falling when the moon set. They suffered enormous losses during such times of trouble on earth, but the moonless periods of eternal spring were all the longer, during which the individual species were able to develop and evolve. Only 14,000 years ago, there was a moonless period. The world's oceans were distributed differently, and the earth was habitable almost to the poles. Aryan humanity possessed a great world empire with its center on Atlantis. When the earth captured our present moon, the Urarians had to leave their seats, and wandered all over the earth. Everywhere, around Africa, in North, Central and South America, we find traces of them; in distant India and in the steppes of Russia, as far as Ukraine. Everywhere the Aryans founded empires on their wanderings, over which they ruled as

the ruling class until their racial and physical strength came to an end. Today Europe is the last collection of Aryans.
Every 2,100 years, the Earth enters a different constellation. In 1950, the Earth will enter the constellation of Aquarius. It is not correct to say that this will determine our human lives - but it is true that it will be an influence on it.
Today, at this great turning point, we can see that human communities all over the world are reflecting on their national and communal strengths, and throwing off all external and alien leadership and influence.
If the last world-age, the Age of Pisces, consisted in man losing his natural bond with life, becoming in need of redemption, falling into despair and becoming corrupt, and exploiting the world in the lust for power, fame and greed, then despair was the cause of it all.
The destroyer of the old millennium and herald of the coming one was Friedrich Nietzsche. His plan of the "superman" who has overcome decadence and emerges from his people as a new and healthy human being, is being implemented today, step by step.
It is not the case that some man had said: now I desire to implement this plan; - it has emerged, so to speak, "by itself", from the times.

318.

We have learned to see the world in organic forces again, in which we see ourselves. "Only a sick body becomes aware of itself; a healthy one takes itself for granted" (Künkel).

319.

We are living in a time of transition, from the old world to the new. How is that possible? Those who have the gift of being able to see organically can see this very clearly. It is difficult to express in words. It can best be expressed like this:
One must see life in its active forces, and not in some (outer) forms. It depends only on the forces, and not on the way in which they are currently forming. These forms can be directed and changed, but the forces are a given fact. A force can only perish and wither when it has reached its zenith, and is either totally destroyed or collapses in on itself, deprived of all strength. All forces must be carried to their conclusion. Every suppression of a force, every strengthening by counter-struggles, is to its advantage, because it will then break through in accordance with the organic laws.
If we want to destroy the old world, we must cut it off at the root and thus cut off every new supply of strength. What is there must be lived out to the end; otherwise the remnants will take root again, and all efforts will have been in vain.
On the other hand, the forces that carry the new world within them must be given space so that these seedlings are not suffocated by an inrush of mud; they must be given the soil in which to grow. For these forces, there are no ambushes and no reserves. They stand alone and rely solely on their own power to withstand the onslaught of the old world, which is experiencing a last peak in its final rebellion.

320.

Where do these new forces suddenly come from? From the suppression of the old world. That is the metaphysical aspect of our time.
States are collapsing everywhere and giving way to totalitarian forces. In Germany, the forces of blood are clearing away the debris of thousands of years. Decadence is caused by over-tension and cramping. The sudden discharge has given rise to a breakthrough of new, more elementary forces. Who is leading

this transition? People who still come from the old world, who usually still carry an ailment within them, and have reached the highest consciousness through it; people who renounce themselves for the sake of a new and healthier humanity. These are the ones who sacrifice themselves as a bridge to the new human being.

321.

The struggle is manifold. The past is clear, and the goal of the future is clear. Everyone must decide for himself whether he belongs to those who are dying, to those consciously willing, or to the seedlings of the future. Each one must act in his own place, as he must act. Whoever wants to evade all forms of struggle today will be used as a tool, whether he wants to or not. Today it is about our existence or non-existence - which must give way to everything.

322.

Who will die? Those who are cowards today, those who do not want the fight and the victory!
Who will live? Those who fight, those who want to win, or perish!

323.

First of all: what is pathological?
Pathological, unnatural, degenerate or worthless is everything that is tensed and not relaxed; everything that is unclear and not genuine; everything that is a temporary phenomenon and not fundamental; everything that is frozen and not moving; everything that is aimless and not firmly guided; everything that is foreign to one's own nature and not self-grown; everything that does not submit to the law. A way of life, a healthy rhythm, takes the place it deserves - otherwise your own powers will be wasted.
Convulsion.

324.

The big city is the successful suicide attempt of man - the "invigorating" and inorganic diet of meat, alcohol, smoking, bars and the connoisseur world, with the contempt for everything natural, such as: the devaluation of women; swimming trunks, to the shame of those who wear them; the spiritual and moral levels of certain magazines and cinemas; the sterilization of souls by the machines; the rhythms of modern dances and fashion; the whipping up of man by sensations; big advertisements, childlessness, the need for luxury in the big city and, last but not least, the actual establishment of life insurance policies, or the consumption of artificial fertilizers, along with the erudition of life-dead "scientists", the idle time of administrators, in the proliferation of useless writing, their outflow of novels and "life problems", in the echoing of shallow flattery, the escapism of "intellectual greats" from the world, the flight into magic, mysticism, occult teachings, the attempts to revive already dead religious heritages - all this is morbid, and signs of degeneration.
Everywhere in these fields the counter-attack has been set in motion - not for the sake of a fight, oh no, that would be inorganic, but for the purpose of developing one's own forces and values. It is amusing to see how decadence even celebrates triumphs today. It too has awakened forces, and so it celebrates its zenith not only in Germany, but especially in America.
The Jew is the true core of decadence. His way of life and his views on life are the prototype of the pathological: devaluation of the economy to the capital market; devaluation of culture and of women to

sensual commodities; devaluation of peoples, states and people to machines; devaluation of every ideal value as a justification for unrestrained instinct and lust.
This is the world we declared war on.

325.

There is still another danger - the danger of dynamic and organic systems. Goethe was the first poet-philosopher to overcome materialism and replace it with an organic world view. The first dynamic philosopher was Arthur Schopenhauer. For him, the dynamic will was the crown of a system. The first to destroy this dynamic system was Friedrich Nietzsche. A system in general is nothing more than a consciously sought-after hold. Only a sick and dying person needs this. Everything that is healthy lives in life. The other dynamic world knowledge systems may have some truth and some deep insights, but the resignation of the creators is static and smells suspicious. In their systems, man is only a will-less tool in a world-determining task. The mind is only a kind of free ticket to watch the world theater. These world sages are of the dangerous kind: they believe they can reverse these weapons and use an organic worldview to reintroduce the old forms of materialism. It sounds so tempting - truly it is beautiful!
We shall completely eliminate such devious or brazen enemies:

1. That claim to seek the truth,
2. That claim that their life assurance is the truth - finally found! - and that it is also valid and binding for us, even if we go against the grain and don't want to accept it,
3. That presents us and our world as inferior and stupid, and not capable of ultimate knowledge, within their system.

These miserable world-wisers stand above the reality of life as true and holy angels. If they are nevertheless active in life, it is only because, in addition to being pure spirit, they are also people of flesh and bone, or because they have to fight for the fulfillment of divine wisdom, preferably in a martyr-like rage of confession. As all-knowers they claim – at least through their presumptuous wisdom and the position of our real world in it – that they are not better people, for understandable reasons, but higher than that, and more insightful. In their great modesty, they declare that everything is given to them, entirely without their will or effort.
Now we have had enough of being spiritually patronized by this rabble and we tell them what we think of them: they are a pathological phenomenon of life - parasites - however presumptuous their narrow-minded childish spirit may be. The real truth will have its effect.

326.

What are the values of this new world?
The farmer is the foundation of the people.
The soldier is the guardian of the sacred law of the people.
The worker of hand and mind is the shaper of the vitality of our people.
The expression of the new world view is freedom from all moral and other prejudices, and conscious service to the laws of life in responsibility to the people and to life: honor, loyalty and duty.
The highest expression of the soul is the community of the people - the shaping and forming of its communal values in celebration, festival, family and fellowship, but also in sound and stone, word and color.

There are no longer any golden rules of life - only the responsibility; no longer any isolation, but the freedom to serve; no longer any right to live one's own life, but the struggle of the community.
Those who do not acknowledge these laws will be expelled.

327.

One crucial point: we live today without the reinsurances of the good Lord - we want to create something that does not yet exist!
Where do we get these new people, who are healthy and without blemish?
In every small garden, flowers only grow in the soil, climate and sunlight that are right for them. If the soil is wrong or poor, they wither and die, and weeds shoot up. Then only the seedlings remain, waiting for a time and a soil in which they can grow and flourish again.
It is the same with the new people. Those who have eyes for them can see them. Their time will come soon - yes, the buds are already germinating! But first the great pile of rubble must be cleared away ---
When the disease is overcome, their rapid multiplication will also suddenly cease, just as the new plants will shoot out of the ground a thousandfold and dominate the whole large bed.
What type will they be? The perfect Renaissance type.
Is victory possible?
Since nothing is fixed, there can be no situation for which there is no way out. This knowledge of life is a means of self-preservation. It is possible!

328.

“Yes, but the pace of today's world tears everything down - how are seedlings supposed to grow up in peace and without worry?” Is the pace too fast? You admit that you are not strong enough to have a say in it yourself, and will allow yourself to be overrun and dominated by it? Is that it, you sick person?
The clever ones will ask: “You say that the world is without breaks, and cannot have one. How is it then that a break is going through our time between the old and the new world?” All right, let's start again: Life consists of individual life forms that struggle with each other. If one life form is overrun by another, it perishes or is absorbed by the other. Stiffness and illness are nothing more than the beginning of the process of succumbing to a larger life form. We have freed ourselves again: this is the higher world. The break in today's world is not a break, but the overcoming of illness towards freedom, purity and independence.

329.

How must those who lead the transition from one millennium to the next act in order to ensure that the transition goes smoothly?
We are all certain of one thing: one mistake, and all is lost.
Space has only just begun to emerge through the expansion of rhythms and forms of life. So there is no such thing as “empty space”. The struggle for space is the struggle to change rhythms and their force quanta – that is the law of brutal reality, the law of politics. Politics is the struggle for space.

330.

People are powerful, and have a meaningful existence only when they are a community, a unity, a strong and complete movement of its own life - a wheel of its own.

A wheel can only be set in motion by men who stand above it, who command what is done, so that one part engages properly with another - the whole becomes an organic structure. They must give all movements the unifying guiding force. To do this, it is necessary to see the world as it really is, and not as it should become.
All forces must be taken into account - the good ones must be strengthened, the bad ones must wither away. Not a single force must be forgotten. The present is only a means to an end; the end is the only and sole goal, which is the real moral law of life.
Every form of life should be pure, free from all outside influences; cut out all that is weak, become stronger and stronger, and strive to maintain and increase this state.
For this goal, even politics is not of primary importance - only the external regulation of the organic events and developments in the whole of the nation.
Of course, politics as this regulator is the most fundamental prerequisite for everything else. That is why the soldier, who creates and secures this space, and the farmer, who cultivates and makes use of this space, are the basic conditions for everything else. Cities or culture are unthinkable without this security. If politics is no longer a struggle for space, then this is a degeneration, just as the European struggle between nations was an attempt at suicide.

331.

The leaders of this transformation are already a hundred years ahead of the forces that guide and direct them. Therefore, their most difficult task is to continue in time, and not to skip a single step. Even when things are obvious, waiting until the time is right means waiting until all the conditions for a smooth and fruitful transformation are in place.
To see this clearly and to act at the right time is the great art of the Führer. To intervene too early is to strike a fatal blow to the organism we are trying to transform.

332.

The plan we are implementing today is the most extraordinary we have seen in the history of civilization as we know it. So far, no nation has ever been able to tear itself out of a state of torpor.
Of course, there are great dangers involved. Oswald Spengler has shown us their nature. What are the conditions for overcoming the usual manifestations of great cultures, which in Europe would show decline as the next consequence?
Spengler teaches that every great age of a high cultural epoch is followed by civilization as a dying sign. Europe is a civilization.
If the national idea wins and new values arise from it, Europe will be saved.
The big cities must be defeated.
A new culture will arise from the myth of the blood. If this is successful, man will have used his mind rationally for the first time, because he saw a danger and avoided it with all available means, and ultimately overcame it.

333.

That sounds all very well and good - as if there were no other way, as if there were no dangers involved. Such a metaphysical view is very seductive. But what about the harsh reality that shows that our national body is sick? Will it heal and be cured “by itself”? No, it will not, unless we have the means to reshape this harsh reality, free of all metaphysics.

The remedy is called naturopathy. Naturopathy will become the basis of our thinking, just as racial science has become the basis of National Socialism. Naturopathy defeats nature with its own weapons; it prevents illness, and does not come into play when an illness is acute and has already broken out. Natural healing is the basis for our recovery. What is the purpose of taking medical action against big city decadence, of forbidding, of creating counter-pressure, if it does not disappear as a result, but only goes underground, where it causes significantly greater damage? None at all!
What is there, dies. Our task is solely and exclusively to prevent its spread, to cut the thread of life to the decadence of the big city, and to everything that is directly sick, in the broadest and most direct sense. Without naturopathy, the metaphysical view of our millennia could not be justified.

334.

Another point that must be clear, is power:
Power is only the external expression of the unity and community of strong peoples. Healthy life and healthy peoples are the right fulfillment of the laws of life - not power. Power is only rooted in healthy life and in healthy people. Power as God is a delusion; power is the consequence, while the purpose is always life. If you want power, serve life - if you have power, serve life!
So far, power has always been the point at which nations have failed. When a nation wanted to fight for its place in the sun, it thought organically until it had triumphed. Then it spread its power over foreign countries and peoples. But no nation has ever stopped when the spread of power over foreigners also meant a disintegration of its own core; then it was only power without a supporting foundation. These power structures always remained in place only until they were swept away by the dawning spring of a coming nation.
Here it is said to be a guardian of the sacred laws of life, for the future and for eternity, which does not leave a single mistake unpunished. When power is no longer an expression of strength, but a coercion imposed by a ruling class, then it is time to retreat and to exercise self-restraint until the supporting base, the community of the people, has become strong again. We see this drama unrolling before us today. England is in the hysterical convulsions of mere power without a foundation.

335.

Since we do not only want to found a new nation, but are fighting for the prerequisite for a new Aryan humanity, we must also combine all possibilities within us so that many forms can emerge.
I will show this by a few extraordinarily important examples that are still far too unknown:
All the peoples known to us through history either honored the principle of cause and effect or the idea of fate; one entailed the freedom of will, the other, bondage. Today, for the first time, we have united the two: there is fate, yes, but we also create fate. In order to achieve what we want, we shape fate according to the law of cause and effect.
Some people saw space as limited, or Apollonian, while others saw it as boundless, or Faustian. Today we see both: every organic force is limited by its own law and its own nature. The totality of life forms is boundless in its change. This eternal change, however, is in turn a (boundary-like) state of being. Some people knew the chronological number, other peoples the mathematical number. Every people had its own mathematics: in Egypt, Arabia, Babylonia and in the Occident. Modern physics shows the basis of both and all views.
We believe that we have come to a truer knowledge of the world today than ever before, because their conclusions and their fruits show us success.

336.

Today it is about Europe - not just the German people. The Jews made good use of their time and incited the European peoples against each other during their period of power, so that they forgot their common task: to be the source and home of Aryan humanity.

In ten years Europe will either be an organic unity, built up on the equal rights of national forces, or it will have perished from its decadence and committed suicide in a total war. By that time the non-national states must have made up their minds, or will have disappeared for the sake of peace. Become nations!

The tremendous tension in Europe is coming to a head. The Jewish states want war and revolution; the ethnic states want evolution and renewal.

337.

The old world of materialism, in which all men were equal, could not unify Europe. There will be common striving and common struggle between the organically united peoples of Europe for the increase and interpenetration of values. The united peoples of Europe will have many tasks: first of all, to free themselves from the remnants of all decadence, and to eliminate all Jews without exception. Only then can the reconstruction begin. Great highways will traverse the whole of Europe; the culture of a continent will arise. This unity should be the goal, not as a peak in world history, but an eternally unchanging basis for thousands of years.

There will always be struggle on earth, but no more will the people of Europe subject themselves to suicide!

338.

Alfred Rosenberg was the first to show us the suicide of the European peoples in the great movements of history. He showed, for the first time, that Europe has a common destiny and a common task: to stand together against the incursions of Asia. He did not set up a system, but proclaimed the myth of the peoples, the myth of the blood, from a new perspective.

339.

The struggle for possession of the millennia is coming to an end. The collective decadence of Jewry and the subhuman has set 1941, the holy year of Jehovah, as the year of the decisive battle. We have anticipated it. When the Jew rages, it is against his own death. We accept every challenge, because we can only live in safety when this vermin is destroyed. They have not succeeded in inciting Europe against each other and driving it to suicide.

In 1962, the other overpopulated power has set the date for the establishment of a theocracy on earth.[7] This also makes us shiver. We will not be drawn into a cultural struggle, not because one or the other would be defeated, but because all would perish in such an attempt at suicide. We have no need for a cultural struggle, because we will infuse our nation from within, and we do not need to fight for our culture. Only those who are afraid of losing it fight for culture.

[7] I'm honestly not sure where this claim comes from. Maybe a anti-Catholic conspiracy?

340.

The foundations of a united Europe will not be phrases about the equality of all people, but the equal rights of all nations; just as a powerful Greater Germany emerged from many small states, principalities and countries, so an organically consolidated Europe will emerge. Then, as in the past, streams of people will wander across the earth and accomplish fruitful works. From a new height, we will finally see deeper into the world again, and we will again understand the ancient wisdoms. The great time of need, of which our ancestors in the Edda spoke as the twilight of the gods, will then be over, and a new world, with new gods, will lie before us.

341.

Who is this “we” I speak of? We are the people who profess their belief in a new world; we are the passionate fighters for the victory of life.

But we are not new. We know that we are only one link in the chain of life. There are four things that we revere: the great German culture, the struggle of our fathers, the soldiers at the front who liberated us, and our – their – world, and the mother who bore us.

Part Two

Life is Realized

The Fight

342.

Where is philosophy today? Isn't it coming with us? Why is science further along? Why are there circles? Where is the creative power? Well, I dare to explain! The circles are only timidity and fear of the great impact of the last, final insight.
Knowledge is fixed. What is missing then? Is knowledge still mastering the mind? Does no one dare to say something new because everything has been said before; because a world of scholars, hungry for integration, throw themselves at everything rising and are afraid of being overrun? Does no one dare to explode idioms and stupid prejudices? - Remove the stumbling block! Otherwise you will miss the light you are thirsting for.
From all sides it resounds: a new world is storming towards us, seize it, it is yours ---! The hour has come!

343.

Is there still a difference between the individual sciences; are they not all one and the same? Do they not say the same thing? Is not everything one? Is there not a transformation taking place that no one knows; one so great that truth is wavering; that everything is collapsing?
Isn't the separation already there? Does no one see it?
Let there be light! Light means life!

344.

Do you hear the cry?
Triumph! Triumph! It rings out through the world. The people – no, the will of a few was strong enough to accept and carry out the challenge - the impetus and drive of a single individual, completely alone. His will is our reason.
Life has triumphed.

345.

An old story: I saw a hunched person one early morning as the first rays of sunlight emerged over the horizon. He had a lantern in his hand, and he shouted: “I have lost God in the darkness, and my light no longer shines.” This came as the day was breaking. Then the old man ran back a little way and called for his friends. The friends were distressed at the old man's behavior. “Light your lanterns and torches, my friends,” he called, “I am looking for God, the Almighty. I want to believe in him and see him again. He was lost when my light went out.”
The friends went their way and sought God. The hunchback sat down on a stone, but soon jumped up again. What horror! Where is God?

Soon a young man came riding by. The morning dew had made him fresh, so that in his strength and freshness he looked like a king's son. “Hey, old man, what are you calling for God for? I am also seeking him, for I have already heard of him. Do you know where he is? Has he perhaps disappeared? Has no one noticed? The day is breaking, it is getting lighter and lighter - why can't he be seen?”
The hunchback was blinded by the light of the youth. “Why are you looking for God, proud boy?” he said.
“He is said to be so strong and powerful that I would like to wrestle with him. I feel like fighting with him.” Horrified, the hunchback leaped at the youth. “Begone, you impious one! Why do you dare to even think of this?” “Why are you horrified, old man? Do you perhaps fear God?”
“My friends!” The old man hurried off towards them as fast as he could, fleeing from the youth. “Where is the roar and thunder of God? Have you found him? I am scared out of my wits” --- so he asked them.
“Listen: we searched in all the caves and burial chambers, in all those corners hidden and unhidden - we have come to the conclusion that God is dead.” Then the old man fell and broke his lantern. A shard cut his veins, and soon after, he was dead.
The youth came in a hurry and shouted, “Where is your God?” Then the friends looked up and asked in amazement and unison, “Are you God?” The youth laughed, spurred his horse, and leaped off.
“Me? I am mere life!”
Then it was day, and the whole nightmare was over.

346.

What is that story all about?
Life is the death of God. God has died alive. God? Only a blasphemy of life, a cry of despair, and the curse of a perishing man.
Is God related to religion? Yes or no? Are we blind? Some, many, very many. The greater the death, the greater the new life…

347.

Why one does not want to admit that the truth has been found: That is up to them. The old attachment is great, still too great. One not only wants to know the truth, but also to see and control it. Otherwise one simply denies it, stubbornly, to the point of death.
Who wants to see! They want to be released, to have peace and quiet. I seek the truth.

348.

Yes, but the consequences! Where are you with your realization? Nothing changes in the world, you liar!
No, nothing changes! The truth has turned out differently than you wanted...
But we have learned one thing, we who know: the creation of something new.

349.

Those who follow me should know: reality, active life, is the strongest. The other is a means and a reflection, a collection and an orientation. But I want to show that our struggle, carried out today, is necessary precisely in the depths, and is good, worthwhile and fruitful.
The knowledge of a clear goal gives strength. But we should also know: let no one triumph, for life can lift one up and kill another with the same blow. If we seek the law of life, it can strike us ourselves. It is

not least a test of strength and a cold loneliness from which there is no way out. The law, which many have already seen behind the veil of Sais, has already struck many blind and dumb.

350.

Christianity is fulfilled. The Last Judgment has come upon the earth - God has returned, in the light of his hosts:
No! As light itself!
But what has been fulfilled dies. Not bad.

351.

"Alas! You have shattered the beautiful world with a brazen fist;
It falls, it is scattered - By a demigod destroyed.
We are trailing the ruins into the void and wailing over a beauty undone and ended.
Earth's mighty son, more splendid rebuild it, you that are strong, build it again within!
And begin a new life, a new way, lucid and gay, and play new songs."

- Goethe

352.

"If you believe in yourself, then you believe in God."

- Pestalozzi

353.

"Yet we are the lords of the stars."

- Luther

354.

Am I a god? I feel so illuminated! I see in these pure features the working of nature before my soul. Only now do I understand the words of the wise man:

"The spirit world is not closed;
your mind is closed, your heart is dead!
Rise! Bathe, disciple, undaunted,
And bare the earthly breast in the dawn!"

- Goethe

355.

A new spirit:

"My God, his name is Dionysus;
wildly plunge into life,
you are the master
and all you force
is under you.

Concentrated power, springy, tensed,
master yourself -
play with you and your lust,
live in victory, or wage
war on yourself.

What does the world want?
Be the enemy
To all men who wish
instead of do.
Smash and grab:
So shall it be and forever.
I command it - and I am
Lord.

Let them rage, call me
sinner,
my honorable name is,
I will be.

When sinners fall,
they fall upward ---.
How I despise all those who are not
fighters, soldiers.
Helot pack, go away.
We transgressors fight for power,
not our victory is our goal,
not right or wrong, peace or violence;
What do we care!

We transgressors ourselves are still
soldiers,
soldiers of holy compulsion.
Live wildly, life is great,
Live, just live!

Wildly exult
We godless ones.
We serve.
We want to breed gods,
Gods shall live,
Helots shall die -
by the force of power.

Those who cannot destroy great things
in order to give birth to them anew,
they are sinking,
like masses of people below us.
Oh, if only there were a god!
Oh, if only we could wrestle.
Oh, if there were such a fate,
we would destroy it.
Oh, if the masses of humanity
would rise up!
We would let them live
in gratitude and joy.
I would be a friend to all enemies
–
Make way, make light,
make space,
I want to fall, to fall.

Oh friends, sing me
a song
in our beautiful solitude:
My God is called Dionysus."

356.

In truth, it is not freedom that matters to us, but victory. What does a victor care if he is bound? Victory was his strength - so he is free.

357.

What the truth is is unimportant. The main thing is that it simply is.

358.

All is one, and the One is the ultimate truth.

359.

A phrase: despite the realization of life, we continue to search for it, and remain eternally insatiable. The search itself is a piece of the truth…

360.

Let us be honest: do we love life? Or do we not also despise it, because of its insignificance? Can we respect life if it allows itself to be conquered? One must be able to tolerate such questions as well.

361.

Why do we live? For the sake of pleasure? To master, in pleasure and in adversity, just for the sake of it!

362.

What are we? The creator god is bound to a thousand gilders: If one atom in the universe were different, the whole universe would be displaced. I am here; therefore, the universe is as it has become through me.

363.

Tell me, is that what you call the realization of life? Are you serious?
Then keep quiet.
No, that was just a gust of air from realization. Everyone should clearly know how cold the air is. I don't want to impose myself on anyone.

364.

In the first part, I showed the way to a world view - mine. What I now want to do is to actually see from this view.
One can object to this world view. Since it is all-encompassing and explains all phenomena from within itself, it is not possible to hook onto one point and turn the whole thing upside down, or to find contradictions and use them to "prove" the opposite.
There are only three possible lines of attack:

1. One says, this world view is correct, but incomplete. It has nothing to do with God. Above this world view stands the Creator God, who has made the world as I have recognized it. This is the most primitive objection. At the bottom of it is again the belief and the wish to get rid of this thing as cheaply as possible, and without too much headache. It is uncomfortable.
2. It is said that the vision is indeed correct, but the line of thought has been turned on its head. The multitude of things and forms has not come about for one reason, but rather the more original world essences are the starting point and have the common form of a reason as in their final extensions. This objection is very constructive and well-captured. This is because I can neither prove nor disprove this assertion. Nor can I prove that there is no God. My way is based on facts; it can be proved that the mind disappears with the destruction of the brain, but not that the mind creates the brain in order to become conscious.
3. You interpret the world view. You simply say that it is a successful attempt to harmonize all the problems with the desires and needs of the time - its success is only a temporary phenomenon. Universally speaking, however, it is nothing earth-shattering or far-reaching.

I have to accept this objection for the time being, since I myself dethrone other worldviews and their knowledge, and there is no truth in itself. Whether this view is a view of time or becomes a view of the world depends on time itself. Let us wait and see what it brings us.

365.

I said, without committing myself to a single word – a view is not a system – that life is an organic and orderly interplay of forces - a state of tension seen as a whole.
An example: world politics. Most people feel called upon to be the guardians of world politics, to ensure that everything is done in the right way, "justly". In truth, it depends on the goal. The phrase "the end justifies the means" must take on a completely new meaning, because not every means justifies and furthers the goal. All organic means, and these are the most diverse, sanctify life, whereas violent solutions and one-sided, narrow-minded paths destroy the goal and have a detrimental effect on the end. Everything is always in motion, and a goal will also move; therefore, it must be flexible and can only be so if it has grown organically. Anything else is called status quo - something that must be overrun, something dead.
Why biological politics works so "mysteriously well": It does not depend on the form of the forces surrounding us, but on the essence, the direction. It is like a magnet. Disturbance fields - world-political weather zones - disappear when the magnets are aligned with each other. Once this has been done, they suddenly work together as a whole, as a unit. If someone is our opponent today, it is not because they are there or in the way, but because they do not fit into the larger unit. Those who are not with us are against us. There is no prescribed path, but there is an essence. The individual actions are not important; they are flexible – for success. Even an overabundance of power cannot justify destruction. Above the abundance of power stands the tamed measure. Harmony, consonance, is the fulfillment of the world.

366.

Truth is not a final point - it is all-encompassing; it must grasp the opposite of everything. Such truths are:
I am free when I know I am most unfree.
I am satisfied when I am dissatisfied.
If life had a meaning, it would be meaningless.
The path to the ultimate is tension - as exciting as life itself.

367.

I know that when someone says he has found the meaning of life, people want to hear it from him. Why write a long book when you can just say what you have found out? I would do it if people understood me. But language, the tool, cannot yet make a statement about the picture, the work. That is why I must first prepare it. It should not be understood as a clever construction or formula, but seen as reality, and a piece of life itself.

368.

There is something that is much stronger than all concepts of life and interpretations of thinkers or researchers: human life.
It is a striving, an effort, a creation, a work, a rest, a joyful enjoyment, a tiredness, a misery, a mourning, a giving of oneself, a throwing oneself away, a triumph, a victory, a defeat, a pain; devotion and rage, a rock-solid faith, a despair, a mastery, a satisfaction, envy, hate and love; great and devoted love, weariness

of strength, wild frenzy, in the pure and the bad, violence and meanness; it is something deep and heavy, something light and exuberant and joyful; it is something mysterious, something clear, something attractive, something enthralling, something repulsive, something loathsome, something unconscious, something dull, something exploited, something full, something complete, something lost, something forgiven, something delicate and guarded; something fine and small, something powerful, something experienced, something formed, something poured out, something lost, something playful; something that makes you stagger, that rushes along without hesitation; something that pulls you up high above yourself, that is to apply to the future; something that is already over and dissolved today, something that only begins tomorrow and works as a whole in eternity and then yet once again perishes; it is an order or an obedience, a rule or a service, freedom and strength, or misery and disgrace; it is also something rigid and immovable, something given, a mere process, an event, something peaceful, something simple, a convenience; something that does not want to end, something that is just a necessary occupation and something boring, dead and unmastered.

Human life is everything. All paths, all possibilities are open. Alone, you have the duty to be completely what you want to be, what you are! All human life is something that strives high above itself, is something, only a single thing in a greater whole; therefore it is again your duty to give your whole to the greater. Be what you want, but be with life. Man's life is the fate of the earth and the stream of the world; therefore step back when life demands it, when it strives for a goal, when it wants to conquer. Above the beauty of life stands fate - there stands your people.

369.

So the minds confuse themselves completely! We know that there is no “freedom”; we know that every action arises from a necessity; we know that everything remains and is as it is; that there is no goal; that everything, everything comes back; we know that we are tools, and we rejoice and exult with joy! What kind of strange people are they, who laugh when things go well and give away all their goods just to be rid of them, and who defiantly and doggedly go the lonely way down? They do everything themselves. They even command the mountain down, always mastering the law.

What is necessity? It is struggle and desire! What is compulsion and law? In freedom they fulfill it. And when they, these strange people, know that the law is stronger, they go to their death believing, laughing, and defiant. What kind of people are they, what kind of gods? Proudly they call themselves the Aryans... They do not want to be understood; they act alone, as tools for something greater, to which they have sworn allegiance - yet they do not speak of it. They would only be “contradictions”. Those who are not like that cannot understand it. What a lot of talking!

As reverent as these people are, they can also be contemptuous. They themselves are the law.

A different standard must be applied here. When such a person seeks the ultimate, he also seeks the absolute, not freedom, God or a formula of justification. It is important to know this, because the truth is a high thing —

370.

What I affirm: I affirm everything that is strong, even if it is a lesser strength than that of fighters and warriors. I affirm it when someone is a Christian out of faith; I affirm it when people seek and find their strength in romanticism, in prudence and in intimacy, in the past, in folk songs; when they consciously choose the apolitical as a strength for the service of the whole. I affirm all positive forces that first fulfill the duty, the command of the day, the household, the family, the children; I affirm the retreat into

seclusion in order to preserve forces that are and must still be there in the future. I affirm all those who are insightful and do not squander their energies, but gather in their circle of duty and shape the future there; they fulfill a great service from their own vision. They see further - and that is why they are also silent. Those who speak against it have the appearance for themselves, but their horizon does not know the laws of life.
Today, everyone must know for themselves how long they will live. We want eternity, so we must be able to dare to lay the seeds of eternity, which only later take effect, yet are present today.

371.

I say all this so that it may be seen to whom the truth is addressed. This is necessary, for one thing because not everyone can bear it, but at most “everyone” can pour out their venom over it and drag something sacred through the mud. We do not care to be recognized and acknowledged as knowing the truth. Why? Do we need it like certain secret-keepers, soothsayers, “prophets”, the “worldly and wise”? No, not that - but the truth has turned out differently than one would have wished! That's the reason! We don't want to be confused for hygienic reasons.

The Supernatural

372.

Now you have to go along with it, or stop; we no longer pay attention to objections from those who do not want to go along. Now we have to struggle ourselves - it is our own and pure ascent.

373.

Every movement is a result of necessity, compulsion, need or resistance. Since life always consists of the same “quantity”, mass, energy, power or whatever you want to call it, and since all forces are always at work, there is always a certain reason for tension. If an atom were at any time differently arranged at any point, the entire universe would be displaced. This is the reason why the multitude of transformations eventually ceases, and everything begins anew from the old: the return of the soil is truth.

374.

We affirm life. Even if we cannot say today, “So be it, and come again,” let us live so that it shall eternally reoccur!

375.

The only possible objection: the recurrence of the soil is developed with us only by logical conclusion. This can be wrong if the dimensions of life are significantly larger than we know them. It was also assumed, for a long time, that two parallels can never intersect...

376.

I am putting the return of the soil at the beginning because it is precisely this that one is most reluctant to recognize; it thus becomes clear whether someone is unhinging the roots out of arrogance and insolence, or out of necessity and need.

377.

As you can see, we are moving in metaphysics. Before we want to go further, it is necessary to clean the terrain; to clean it of all the phenomena and prejudices that have taken root there. What about the “supernatural”, the occult, magic and mysticism?

378.

In the supernatural field, one must be prepared for the fact that one's dear fellow human beings are not concerned about the path of research and the true significance of the results, but quite unconcernedly take the last sentence - usually out of context - and then draw conclusions. If I were to say, for example, that everything is predetermined, then the conclusions would certainly be a denial of life, fatalism and the

assumption of a controller or controllers. If I do not draw this conclusion, consciously and with reason, then I have not had the last insight, and some theosophical-occult-anthroposophical spirits have known more and were wiser; I say, for example, that space and time are not enough to fully explain the world or life. Promptly, a choir of believers chimes in: we have been saying that for a long time - that is the other world of astral spirits, senses, ideas, higher worlds, etc. I should continue my research, I will figure it out in the end. I say that is very bad speculation. These conclusions are all drawn arbitrarily and, in addition, do not simplify the knowledge of the world at all.
Those who are already satisfied with the “knowledge” of the “world beyond” only show their weakness. Is the whole world - and that's what it's all about - explained when I explain this world with a “world beyond”? Anyone who believes this is one of those people who want to live in a mysterious, magical, wondrous world. They want to believe all reports of a supernatural nature without examining them.
On September 14th, 1920, an Asian girl was found on Schloßplatz in Stuttgart. After a year, she reverted back to her Swiss German roots within a few hours. During her time of transformation, she spoke genuine Aramaic and reported on the actual customs of the tribes there. The case is genuine, and was verified by a state institute in Tübingen.
Therese of Konnersreuth saw Palestine at the time of Jesus. Excavations confirmed her description of the city.
During the war, a professor came to a town that he knew very well, although he had never set foot there in his life. He was familiar with every stone, every house and every window, as if he had lived in the town for years; some people can go for a walk in their dreams to all corners of the earth. These things are known to me, as are events that break the laws of matter.

All these phenomena do not suddenly appear without context and connection to the world. There is no such thing as the supernatural - only something that is beyond our senses. The second sight is closely related to eidetics: this is the ability to see something that is not there. For example, a lampshade that appears next to the actual one you have been looking at for a while; or, just think of those well-known optical illusions in which you see gray dots between black and white surfaces and bars.
Prophecy is not half as mysterious either. Mathematicians calculate when comets will appear and their predictions are accurate; with a certain amount of foresight and psychological insight, many things can be foreseen in everyday life and in world events – but one can also be wrong. These errors are never considered.
I speak of spheres of consciousness, directions in space, and other things in order to clarify some things figuratively. Anyone who now believes that these figurative auxiliary conceptions are truth and fact are mistaken; this is where the occultists regularly insert their theories. One must be very careful not to confuse events and the universal world view with one's examination of the things of the environment. These world-knowledge-crazed and sick people believe that they are thinking universally in their conclusions; they do not realize that they are moving into more narrow-minded ways of thinking. They then jump from one to the other - until the whole confused system is constructed, in which only very special people can understand it.
Supernatural phenomena are part of life. The third dimension is not above the first two, but all three together form a unity. Everything is one and the same space.
I ask people who believe in reincarnation, in their own life after death on other stars, how they know this. Such conclusions about events can never be drawn from the simple laws of necessity, and if they are supposed to be based on truth, then I want to see some proof. Memories of such alien lives, similar

phenomena from other areas of life, such as biology or chemistry or elsewhere, but not simply hearing about the “fact” of such a life. The usual reply – condescending, mild, with a wise smile: – Knowledge is based on intuition, on inspiration. We can't be angry with you when you go against us. – There are thousands of intuitions, contradictory and opposite ones. The result of an intuition is not necessarily a truth of knowledge, although it has undeniably often led to one. The process and the essence of intuition itself can be used in the theory of knowledge.
Intuitions must always be verified. The classic example from history is that of the mathematician Gauss - he once reported that he had discovered a new brilliant formula, but that he still lacked the proof. Gauss was a mathematician, so he searched until he had found the proof, if only so that people could and must follow him. The occult mystics do not need to do this. Their followers, in particular, are devout. 'Apparitions', which can also be explained in other ways, are regarded as proof. So the approach is the other way around - first the doctrine, and then an apparent justification. The mathematician develops and deduces the conclusion. That is the difference.
These weird astral yodellers are not exactly to be taken very seriously, but they are serious in that they draw valuable national forces to themselves and make them worthless for the community. The past, especially the time of the system, has shown sufficiently that they are capable, with their boastful manner, in which nothing is sacred, of distorting things, interpreting them as imperfect in their logical conclusions, or rendering them fruitless and depriving them of their effect by placing them fourfold on a different basis. We must oppose them in the name of public and mental hygiene. If we forget and ignore this morbid and often mendacious and hypocritical phenomenon, it will all the more dangerously rear its head again, and this time from the very roots.
I do not declare war on this world and brand it as morbid because I fear it as an opponent or because I have heard that it does not correspond to our Nordic nature, but because its way of thinking is a manner of thinking that is not in keeping with our Nordic nature.

379.

If we examine all possible supernatural phenomena in terms of their nature, we find that they can be traced back to two things:

1. Images enter our consciousness – this is what makes it supernatural in the first place – that are not there in reality, but were either there once, in the process of becoming reality, or are taking place in the present at a great spatial distance from us.
2. The second phenomenon is that we are suddenly confronted with forces and forms whose appearance seems strange, wonderful and mysterious to us because their origin, the preceding chain of causes, is unknown. If we know the cause and it is of a familiar origin from the world of the senses, then we are satisfied, and the sense of wonder and mystery disappears.

380.

To explain individual processes – and there are a number of them – philosophically or by thinking is a non sequitur; a more or less noble self-deception in order to be able to indulge in peace of conscience. It is equally impossible to explain seeing by thinking - just look up in a biology book how approximately thirty or even more processes of seeing, becoming aware and acting take place. Such explanation is the sole and exclusive province and subject of the specialized sciences.

The task of philosophy is to take into account the nature of the supernatural and to explain how and where these possibilities of manifestation are to be found in life. If it cannot do this, if it cannot explain the manifestation of these possibilities in life, then it must face the attacks of all those who believe in the beyond.

381.

If philosophy shows how the breaking of the time sequence, the bridging of time and space, and the transformation of form is possible in life, then it can face the believers in the afterlife with confidence.

382.

We only search and research when something is unclear. Man searches and researches. So what is wrong with the world or with our vision? I believe that our vision of the things of the world is not yet in order. Life itself is an order…

383.

The world is one big metaphysical entity. What is clear to us, then, that is really clear? Are not the explanations and laws themselves a secret? What does knowledge mean; just seeing what is manifested?

384.

A being that only sees but is without consciousness will consider the law unbreakable: you cannot see behind something that obstructs your view. The obstacle commands you to stop. If you place a mirror in the field of vision of this being, so that it can also see behind things, it will have to realize, like it or not, that the law can be broken after all.

385.

Democritus and Epicurus said that fine images, a kind of mask, would enter the sense organs from the bodies. As such, they should nevertheless represent a "species" of bodies. This way of thinking has been done away with by research. It used to be a problem. We want to be careful not to fall into such arbitrary thinking!

386.

When we speak of the supernatural, we must also speak of the fact that man has more than five senses. The cells that convey warmth, pressure and pain are sensory cells just like those in the eyes, or those of the sense of taste or smell. Some people have a mostly one-sided psychic sense --- A secret is all or nothing!

387.

Supernatural happenings are often based on error; of a hundred mysterious cases, ninety to ninety-five can be apparently and directly explained. Sensory deception occurs more often than the intrusion of a foreign element into the consciousness. Whether the supernatural breaks into the sense of hearing or the sense of smell is largely unknown to us; however, everyone knows that they can see a strong flash of light before their eyes. Recently, workpieces have been tested for their suitability.

388.

The following experiment conducted at a university proves that most people want to acknowledge things of a secret nature: 39 students each receive a graphological and a horoscopic report. The students all agreed, except for a few individual reservations. The fact was that all 39 reports were the same.

389.

One example of a visual defect and error is our starry sky. The way we see the stars, they have never been stationary. The light waves reach us from different distances and with different time sequences, creating an illusion.
This is already an existing possibility for bridging time and space.

390.

Someone who understands everything, please explain to me why the osmotic suction force, the drawing up of water in capillary tubes or in a piece of sugar, why the enlargement by lenses, electricity, fire, memory, or why the ability to cut a piece of wood with a knife made of vibrating atoms is not a secret. Physics and metaphysics, psychology and metapsychology are only arbitrary definitions. Basically they are one – the ultimate truth.

391.

If you want to clarify the supernatural, you must not forget the transitions:
Synaesthesia is the term used to describe such concepts and phenomena, which also trigger sensations and ideas in us that have nothing to do with them directly. If I say the word “poison”, I simultaneously see or think of a disgusting greenish color. When I see a picture, I think of a process; when I see letters or numbers, I think of other images; when I read, I see the process as if on a movie screen. In this process, the senses interact, enter into a relationship with each other, and flow into consciousness.
Mathematical prodigies do not use their clear minds to calculate the extremely difficult tasks of a four-digit number raised to the third power, but see the number in front of them without their conscious will. The same applies to long sentences that they “learn by heart”.
Eidetics can describe natural processes, such as a spider weaving a web, extremely clearly and in detail; not because they know it, but because they see it happening.
Everyone knows how long-lost memories resurface at the scene of the event, and are awakened as if there were not years, but at most hours between the event.
On closer inspection, the supernatural loses its eeriness.

392.

There are also clear causal phenomena in the area of metamorphosis.
The stigmatics have made a lot of talk about themselves - apparently, they have experienced the actual wounds of a living Jesus, which is already invalidated by the fact that some of the stigmatics have thorn wounds and scourges, and others do not. The wounds differ in their arrangement - the wound on the chest is sometimes on the right and sometimes on the left. The stigmatics have the wounds as the images they saw bore them. But not only that, the same phenomena, wounds, bleeding and more, namely, blisters and pain sensitivity, have been induced under hypnosis and suggestion: ten years ago, a miner appeared at the Wintergarten theater in Berlin who controlled his autonomic nervous system so well that he could, at will, cause individual areas of skin to bleed so profusely that crosses and even drops of blood appeared.

From India we know many uncanny stories of fakirs and the influence of willpower, which break the laws of our consciousness. Transformation of form and change is also possible in the organic - chemistry, after all, has the transformation of material form as its main treatment.

393.

Each of us often experiences rather strange happenings. We call it coincidence for short, or, when it is more profound, destiny, or fate. Wilhelm v. Scholz, who has collected a large number of such coincidences in everyday life, found that there is one essential circumstance that is the same in all of them: attraction.

An example: I was studying Leibniz's monads, and I also heard that Goethe had written extensively about them. But I searched in vain in all the Goethe editions. While searching, I also came across a new biographical publication about Goethe, which I bought. It was only at home that I leafed through it more closely and found, to my no small astonishment, the very passages I had searched for in vain, printed in full detail.

394.

This attraction does not enter consciousness, but is only evoked. One then acts unconsciously - as I was when I bought the book, consciously, but without real reason. Consciousness is then captured by the depths and subconsciousness.

When I switch from one form to another, a miracle occurs: the transformation. We see this enough in ourselves: one moment we are completely absorbed in music, the next we are completely absorbed in fighting, the next we are completely absorbed in our work - everything is focused on one thing. The switch can happen with or without our will - one moment I want to do a job, the next moment something grabs me so that I can't let go.

Thought transference does not have to enter consciousness immediately. It can also emerge from the subconscious later and come to light. This is also an explanation for many “miracles”.

395.

An example of how as yet undeveloped and conscious vitality asserts itself prematurely by having an active influence on consciousness:

During the war, the Führer suddenly heard a clear voice telling him to move to a specific place. He immediately took his cooking utensils and went to a place twenty meters away. No sooner had he arrived than a stray grenade flew to where he once was, killing his comrades there on the spot. Another example: the Führer was flying blind along the coast in bad weather. Not a piece of land was visible. Suddenly he realized that the compass was not working properly, and therefore ordered the plane to turn back. As it turned out, his suspicion was correct, and if the aircraft had continued flying for another quarter of an hour, it would have had to land on an open stormy sea due to lack of fuel, and would most likely have been wrecked on the waves.

396.

How is it philosophically possible to bridge space and time?

First of all, what was space and time?

They are not existing things in themselves, but concepts that we have formed from the appearance of the expansion and movement of forces. Space and time go back to an organic origin. Every form is a separate space; the surrounding is something imagined, and every form has its own time.
What one second is for us can mean a year for other movements; our year is one second for the solar system. When I say that it is possible to receive distant signals (e.g. radio, television, telephone), I am also saying that it is possible to bridge time and space.
The sequence of time, a movement of an expansion form, can be interrupted, just as the instantaneous, "simultaneous" bridging of space is possible. Interference from other - supernatural, that is, not yet perceived by the senses, or from arbitrarily switched-on forces is possible. Speeds and expansions change in such a way that our consciousness cannot follow.

397.

Where the mind sees hazily, at its limits, is where the mysterious begins. The will can only be guided in our planes; if something will-less enters consciousness, the image is immediately disturbed. In the will-less state, consciousness is able to wander; to dream and to fantasize. Other unknown forces get the upper hand, whether they break out from the outside, as in hypnosis, or from the inside.
So far, everything supernatural would be clarified if there were not still a question: predicting things is possible. But how is it that you can see the future down to trivialities? How can I see something that is not yet there or has long since passed? Or, is it there already?
That is certainly the most difficult question, a litmus test, so to speak. To answer it, I have to anticipate something that I will only explain later:
In life there are power seedlings. These are the power centers that have yet to unfold. However, all the possibilities for their entire lifespan already lie within them. They have not yet unfolded and grown, or, if they have already passed, they still have an effect until they dissolve completely.
When I see the things of the future – and I should add that this is an extremely rare case, in which only fateful points such as death, illness or fire and destruction are seen – the future-laden forces come to my mind, which will then largely determine the future. One usually hears nothing of foresight or providence that has not been fulfilled, for it is also quite possible that visions do not materialize when even stronger and more fateful powers, which come completely unexpectedly, intervene. What I see is only the possibility if everything goes well. To put it drastically, all forebodings and future-shaping forces come to naught if, for example, a star from outer space were to suddenly crash into our solar system and put an end to it.
We will hear more about these possibilities and probabilities in life.

398.

There are also a lot of similar cases concerning this vision, which are within our circle of consciousness and thus "clear" - causally recognized.
A person with great experience has greater vision than others: for example, one can summarize great periods of time in historical observations, and overlook their main movements.
Consciousness, like the eye, has only a certain field of vision - the present. The eye sees certain wavelengths and calls this light and brightness; consciousness summarizes the sequence of time, which it has as its lifespan, as the present. That is why it is something "special" when consciousness, once it goes beyond its limits, takes a look into as yet unknown periods of time.

The mind can only foresee with experience and mathematical calculation; the subconscious can do so with instinct and feeling, which is why it also sees further. It is clear that there are natural limits here. A high degree of creative power is necessary to see the future - this would clarify the questions of the supernatural.

399.

Once we have recognized life, we must at least know the most fundamental laws. We cannot derive them from thin air, so we must first discover them in life; for that we need to know many basic facts. We must first work out the ultimate laws.

The Laws

400.

How does something new arise, a seed, from which more emerges than there is?
From history we know the doctrine of monads or, from more recent times, the word “life-seed atom”.
But these are only exceptions, prerequisites for being able to work, similar to Bohr's model of the atom.
How does something new come into being? When something old dissolves and new forces come together, forming a unity, a new form is created. Chemistry shows us this most easily and clearly; in fact, molecular theory is actually based on this: hydrogen and oxygen together form water. It can only be dissolved by electricity. Water changes into water vapor at high temperatures, and into ice when it is cold.
A transformation can only come about through external influences, from compulsion and pressure or necessary aids (e.g. in the development of living beings, which have to go through various forms of appearance such as larvae and pupae). The situation shapes and changes them. Development and growth are something else. More about that later.
In human life, we can also see how something new comes into being. The highest and most blessed times in a person's life are those in which his will is overrun and he forgets the world for seconds in favor of a feeling, thought or experience. “Blissfully absorbed,” as it were, one says, through the concentration, accumulation and realignment of all forces, a creation, an evolution, a renewal has taken place.
Everything that has been carried out, pulsed through, spread out and outwardly transferred are abandoned and drawn in. This demands the power, the higher will of the new birth, which wishes to break free from his bonds, and is attracted in the subconscious. Here also lies the “incomprehensible”, idealistic sacrifice, especially visible in war. If something is to become new, it must be changed from the ground up; everything must first go back to the ground. In the process, formerly opposing forces can grow together, common enemies unite: pressure creates counter-pressure.
In this way, one can also already foresee European history.

401.

When forces are gathered and concentration is focused, work is done more quickly and actively because only the essentials remain. The speed that forms the average is the performance of our consciousness, and thus both actuality and reality. That is why all forces also live at different speeds. When they are not yet developed, still preparing in the dark, they appear dead and slow-moving. Only what is “here” comes into the general field of interest. Many great men of our people, for example, were only “here” when they were already long dead. Their works and thoughts, which they had transformed and created out of their own power, only took effect later, only after their death, triggering other forces to fertilize and strengthen them.

402.

Another clear example of transformation:
Plants live off the chemical substances they inhale, transform into life and then release again as chemical substances. Humans and all animals live off food – basically, they are transformed plants – that enable them to continue living.
From technology, we know machines that do work and transform; it starts with a small lever and ends with the marvels of a gasoline or oil engine.
Man is also capable of creating great works...

403.

Merchants and businessmen know how to make a form grow artificially through their will and intuition, and to sell their goods or inventions.
Movements and counter-movements can also be arbitrarily created. One's own power must only be great enough. This applies equally to large and small Jewish business deals and speculations.

404.

“Work always rests on individuals.” Metaphysically speaking, it must be so. For a labor that rests on all must already have been developed. The growth, the power of individuals, still concentrated stores of energy, is based on being small. Birth means the will to move and develop.

405.

If life is a state of tension, then one could assume that absolute stillness, rigidity, is also possible. Why is everything in motion? Through the forces of attraction. Forces are always at work; they are themselves an effect; and something that has an effect cannot remain still.

406.

What laws govern development and growth? It’s like this: It rains, the water flows together and forms a spring; the spring will conquer the river bed. What allows it to conquer is not the river bed itself, but its creative power and possibility. The river bed will expand, receive tributaries or flow into something itself, and finally end in the sea.
Development is a purposeful emergence of one state from another.
There are already more forces at work than we can see. If we have a biological eye, we can roughly know which forces will unfold and which will not. You also have to have a fine sense for such things ---.

407.

Great events cast their shadows before them. Progress is slow, but there are visible signs of it. Youth is a part of the future.
Personalities are not just individuals; they embody something greater, which they serve, which is their work. They can be ideal figures, martyrs and national heroes.
This is how we see the unfolding of human life, in the great rhythm in which we stand.

408.

But nature also shows us much more precisely how something develops.

Hans Spemann received the Nobel Prize, which at that time was still a form of recognition[8] and distinction, for a series of experiments that shed light on the process of growth: the egg of the sea squirt divides into two cells. If these are separated, two half-sea squirts develop; if, on the other hand, the cells of a newt egg are separated, two half-grown newts develop. The fate of the germinal parts was therefore still changeable. If the newt egg is separated at a later stage, half-forms result, as with the sea squirt.
If, in the case of a newt germ, the piece from which the brain would have emerged – the relevant places are precisely known! – is swapped with the piece of tissue from which the abdominal skin will develop, the brain becomes the abdominal skin and the latter abdominal skin becomes the brain. If the germ is already a little older, the development occurs in terms of origin.
In the newt embryo, a particular germinal area is preferred; it is the site that forms the upper rim when the original mouth invaginates. Here the later purpose is already determined very early on. This site, known as the organizer, also forces its influence on the surrounding area. The formative powers of the organizer appear to be based on chemical processes for two reasons.

1. A piece of tissue that is later to become skin also becomes an organizer when placed on the organizer of another seedling.
2. If the organic cells of an organizer are ground up and the pulp is transplanted to another place, it continues to act as an organizer; the cause is therefore not the structure of the cells, but probably a chemically active substance.

If the posterior abdominal region of a frog germ is implanted in the place of the mouth of a newt germ, a frog mouth will grow. The organizer determines what becomes of the parts, but the how lies in the cells and the origin.
At the International Medical Course of the "Berlin Medical Academy for Further Education" in December 1939, Professor Fischer reported:

"We know today that the entire genetic makeup, that is, the predispositions, e.g. to brown hair, are embedded in the nuclear loops of the germ cells, and that each predisposition is represented there by a 'gene'. However, the 'genes' work together to shape a person's appearance.
In the red-eyed and black-eyed meal moth, it has been found that the eye color is produced by certain endogenous active ingredients. The gland that secretes these hormones has also been found, and such glands have been surgically removed and used in other meal moths: for example, a black-eyed gland was given to a red-eyed meal moth, and it got red eyes - here is proof that a perfectly hereditary physical feature is caused by hormones in its appearance! This means that the genes use certain active substances to control the development of characteristics.
What we do not yet know, however, is the way in which the genes control the glands whose hormones then produce the individual characteristics; likewise, we still do not know how sudden changes in genetic makeup, known as mutations, occur in nature. We can, however, artificially induce certain genetic changes in plants, for example, by irradiating them with radium."

[8] In 1936, Carl von Ossietzky, a German journalist and pacifist, was awarded the Nobel Peace Prize. Outraged that Ossietzky, convicted under German law for exposing German rearmament and sent to a concentration camp, received the Prize, Hitler forbade any further involvement with the Nobel Prize and prevented other Germans from accepting nominations.

409.

The basic laws of genetics are now well known. Some special results that shed light on the possibilities for development are as follows:

Variability: the hereditary average size of a bean is 15 mm. However, only some of them become so large due to environmental influences. The variability can be measured exactly in a curve. The outside world also has an influence on development.

Mutation is the term used to describe the unforeseen change in living organisms. Even with strict breeding in pure lines, a hereditary change in one of the many individual characteristics is found in one in ten plants of the snapdragon; it actually occurs so often that Darwin was proven right - mutation consists of a change in the germ cells. Whether it is caused by hormonal forces or radiation is unknown.

There are dominant and recessive traits, strong and weak forces, captured, dominant, prominent, secret, open and hidden formations.

The most important thing for the future of our people: regeneration, that is, the elimination of what is foreign and used up, is possible.

If I take one strain and want to breed a new characteristic from it, it is impossible. I need at least a second one for that. Then there are more possibilities and the desired form can also be achieved.

In the fruit fly, 1,400 hereditary characteristics are known, and the location of around 500 of them in the chromosomes are known.

410.

How a new species was created by mutation: On the Kerguelen Islands, stub-winged and wingless fly species have settled. Winged flies were blown away by the storm and perished at sea.

Parthenogenesis: Water fleas and aphids reproduce through several generations without male gametes; these only appear very rarely, apparently only to prevent degeneration.

The larva of the worm Bonellia then becomes a male if it can initially attach itself to the proboscis of a female; if not, it develops into a female.

Sea urchin eggs can be fertilized with chemicals, but only after successful meiosis. The sea urchin eggs secrete a substance that attracts the sperm cells; this is also a supersensible event.

Biological law: Every animal, including humans, carries the potential for masculinity and femininity within itself. What becomes of the individuals depends on the development.

Lower animals can replace lost body parts, even vital ones such as intestines or heads, because they have a large number of unused, unspecialized cells. This is also called regeneration.

411.

The history of evolution shows us just as many possibilities for development, going back 1.5 million years. It teaches us that all living things come from the water; this is shown to us both by highly interesting fossils and by the metamorphosis of each human being. Every human being has gills and skorda, the remains of an early spine, in the seedling state.

When forming a worldview, everyone will deal with the history of development; only when they have seen that life really does not make a leap, but that everything happens in the right way, are they satisfied. He starts with the theory of the origin of the world and stops with the human being; from there, he knows everything. That is very one-sided - anyone who takes the trouble and pleasure in learning should definitely start from the very beginning, with the basic prerequisites. But that is just a side note.

The history of development also includes the fact that a blood relationship has been established between the highest apes and man. The blood relationship between the lowest and highest apes is less than between these and man. The prejudice that it is not respectable for man and ape to have had common ancestors is typical of a liberal and cowardly complacent humanity. We respect all life.

412.

Everything in its own good time - this is what metamorphosis and developmental history teaches us, showing the progression of a form over a longer period of time than an individual takes to develop. Asking “why metamorphosis?” is wrong. A “why” is not recognized by life at all. We can only endeavor to see the “how”.

Everything at a time is valid, as all laws of life in the large one are alike in the small one, at least in nature. “Yes, if I had already known this in former times...” one hears often saying. It did not come, however, in former times, because the development goes stage by stage and makes no jumps.

In 1865 Gregor Mendel wrote the first treatise on the laws of inheritance. It took another 25 years before Mendel was discovered.

I once read that wireless telegraphy was invented 25 years before it was actually discovered. Nietzsche, Hölderlin and many others were only found posthumously.

Why? The conditions were not present. The Olympic athletes of ancient Greece would certainly have been good pilots or race car drivers, but they did not yet have airplanes and race cars. It will continue to be the case in the future that a truth must fight for recognition - this is rooted in the law of life itself.

413.

Metamorphosis also sheds some light on the wonderful provisions of life. When a woman becomes a mother, her breast milk contains all the substances that her child will need later on. The chicken egg is equipped with so much nutrition that the chicken does not need to go hungry during its development. A hundred other and often even more marvelous provisions are known from the abundance of nature - just as the gills and the skorda atrophied in humans because they became superfluous, so the useful provisions in nature have been preserved and perfected.

414.

In life, there are no limits, not even one-sided directions - everything is fluid.

Anyone can look it up in a book of natural history and see the range of possibilities between engagement, marriage and courtship in the animal kingdom, or even between reproduction and fertilization or the coexistence of the two sexes.

It is the same in human life. One person does this, and the other just the opposite, and both find happiness in their own way.

415.

The essence of the creative power in the seed and its metaphysical-mysterious power, which sometimes enters our consciousness in a warning and admonishing way, is one and the same. At most, the power has found another expression, another outlet.

416.

With us, the same force finds expression in words that have a higher significance for us; it is similar to the word “poison”, which evokes a whole series of images, except that these words are our own power: Blood and soil, Nordic thought, Langemark, the SS, Germany. Here, the primal force comes to light and drives us forward.

417.

Life is not only a process of coming into being and growing; it also involves dying and perishing. Life is one great, never-ending rhythm. How do these ups and downs, these changes come about? The biological balance cannot be the only cause. Let us consider it. An example from human life: a nation is sometimes great and sometimes insignificant in world history; some nations flourish only once and perish only once. At one time, nations have to overcome internal crises and disease, and at another time they are strong and healthy, and able to force their whole environment under their power.

In the year 1200, Germany had a population of 16 to 18 million. Ten generations later, by the year 1650, each inhabitant should have had about 1,024 descendants. That would be 16 million times 1,024 people. To date, there should be 16 million times 16.8 million people. That would be over 250 billion. In reality, however, only 8 to 10 million people lived in Germany in 1650 after the Thirty Years' War. Today, there are over 80 million German people. This also explains the blood relationship of a people. Moreover, people did not marry each other in a motley fashion as they do today, but tribal, village, caste and class marriages took precedence; these blood mixtures give rise to the rhythmic movements in history, which are recognized as being based on biological laws. Sometimes the body of the people defends itself by countering further inbreeding with a manifestation of disease that can only be overcome by fresh blood; at other times it rewards the vigorous blood with greater multiplication, expansion and power.

It is in our hands whether a nation perishes or lives forever, or whether it multiplies, divides, or spreads.

418.

It is also possible and understandable why all at once these characteristics break out again and a hereditary memory takes place over centuries and millennia. Old legends and symbols regain their meaning, begin to live again and speak to us - we are becoming aware of the significance of fairy tales again.

Everyone lives as long as the power they embody. Ulrich von Hutten or Frederick the Great are still alive today. That is our pride.

“Their spirit walks among us.”

If Beethoven's music were lost, it would still live on, unconsciously, in folk rhythms. That is why only a German, an Aryan, can understand Beethoven, just as we can only admire the cultures of Asia.

419.

When it became known that the transition from youth to maturity and from maturity to old age is determined exclusively by hormones, it was thought that one could now arrange to always remain young, or to become young again. But this is not possible - life is a constant movement; to become standstill, something constant is to be already doomed. However, it is true that there are extensive opportunities for development at every stage of life. You can stay fresh and “young” until the end of your life. These phases of human life have also been established for the historical development of a culture.

420.

The more a person utilizes the possibilities that correspond to his or her stage of life, the more he or she is a perfectly closed and harmonious whole. Through right living, everyone can increase their strength and will to live. This begins with a balanced diet and a moderate lifestyle and ends with the desires and work that one is able to accomplish. It is not an art to fulfill these laws - one only needs will, energy and insight, which is available to everyone.

421.

In order to get to the bottom of the laws of life, it is also important to know what small and insignificant causes produce the greatest effects. A few examples from human life, (It is of course easy to say “if it had been, then...”:

We lost the Battle of the Marne in the World War because a false order was transmitted. As a result of the Battle of the Marne, Germany was condemned to four years of trench warfare and, eventually, to the recovery of its inner strength. The World War caused significantly more middle ear infections than usual in Denmark, because Denmark exported more butter, and with it, vitamin A; the greatest surprise was brought by hormone and vitamin research, which is far from complete. Man is sustained by chemical substances. He forms his own hormones and takes in vitamins with his food.

A lack of cortin from the adrenal cortex, for example, causes death.

Adrenalin can restart a heart that has stopped beating for up to ten minutes. It is present in the blood in a ratio of 1:1 billion.

The hormone auxin influences the growth of plants. Through the cosmic influence of the forces from the sun on the earth, the auxin accumulates in such a way that the plants always grow towards the light. The molecular structure of ergosterol is transformed by a cosmic force, namely by ultraviolet rays, into pure vitamin D. Thus it is known what is healing about the sun and why.

A male gonadal hormone can be produced artificially. If testosterone is given to castrated roosters, their combs grow. A millionth of a gram is enough. A hormone for cell division has even been called bios.

Even hormones (follicles) from coal and prehistoric remains that are millions of years old are still effective today.

While we are on the subject of hormones, I would like to mention a “supernatural” remote effect: Gonadal hormones cause beards or breasts to grow or influence the voice.

Why did the occult mystics, who are supposed to have special enlightened knowledge of the world, not anticipate things that were later discovered by science? I'm getting tired of all this nonsense. The world of hormones and vitamins would have been an opportunity to prove the truth of occult-mystical enlightenment. The tremendous powers of active substances have never been taken into account, only the desire for a “will in itself.” Occult mystics say that the pineal gland is the organ that enables us to foresee the future - they certainly want to appear very scientific and biologically sound with such antics. Science says that millions of years ago—incidentally, humans have more remnants from primeval times than is commonly assumed—the pineal gland formed a third eye, the cyclops eye, in vertebrates. In the New Zealand bridge lizard, it has been preserved to such an extent that some light sensitivity can still be detected. Later, the pineal gland transformed into a gland that secretes hormones. Whether it still fulfills other functions today is unknown.

422.

Hormones also dispel the speculative view that there is such a thing as a soul. Hormones prove, on the contrary, that humans are a unity in all their parts - a great interplay of forces.
An experiment conducted 25 years ago: When male guinea pigs have their testicles removed and ovaries implanted, they develop the soft fur and delicate bone structure of females; mammary glands grow and secrete milk; maternal forces and instincts awaken, and young are suckled. Conversely, the experiment is equally possible with all the consequences. The cause is the gonadal hormones. The eroticization of a woman can be traced back to the follicle hormone. Similarly, emotional arousal increases hormone secretion, especially during sexual arousal. The thyroid gland regulates temperament. Mental shocks cause Graves' disease (in addition to physical causes), which is why healing through the soul is also possible. When speaking, arm movements, mood, mind, and language are the combined results of the dominant will, which is currently focused on the topic at hand. When listening to music, one feels so strongly that movements are transferred to the body, most strongly in expressive dance.
Diabetes has an influence on the soul, in that it becomes more deeply sensitive.

423.

The mind does not occupy a special position in life - animal instinct often accomplishes significantly better actions than our mind. Through particularly sophisticated experiments, it has been proven that the actions in question are not caused by animal intelligence, but by instinct. The mind, consciousness, our spirit, is also only a form in life that is not even fully developed.
This is just an aside to clearly show how humans themselves are a part of life, and how little reason they have for speculation. Humans are only masters when they follow the laws of life.

424.

In all sorts of other areas, race seems to have been dethroned as the main cause of our lives. But this is only apparent; for the other means by which we can govern and direct our lives according to the laws can only be applied to the existing and given flow. If we give greater importance to the laws of race, it is because a way of prevention, of changing the cause and origin itself, is better than healing and subsequent repair.

425.

I said that life as a whole is a tension, an attraction and repulsion of forces. How is attraction possible? Spatial direction is shown in all forms of movement: every movement is a spatial direction. There are as many spatial directions as there are movements in the same direction and of the same magnitude. Since it is a concept used to improve visualization, every spatial direction is unlimited; this would result in a superimposition of space if there were space without content and filled extensions.
A life form is defined by any movement of forces in the same direction. All those that are located at other points, at an indefinite distance, in the same spatial direction belong to this life form. This resembles a crystal in which different shapes and stems have grown together. Theoretically, the individual shapes can complement each other, but in practice they have all grown together into a mass, or, a field of tension. When the forces surrounding the core of a life form, which radiate sideways, come together with others of the same kind, they connect and thus attract the core to each other. This looks similar to two observers if you compare the image to a group marching down the street. They meet, engage in battle, and draw the main groups into a fight: attraction and repulsion, as in our case. Under favorable conditions: coincidence.

Wherever the forces are drawn, dissolution takes place. We are familiar with resonance from the strings of musical instruments.

426.

Tension implies that there is no force purely present, but only in relation to other forces. Some words that clearly evoke a moving, tense, or relative image: enthusiasm, duty, admiration, rotation, affection, idea, influence, searching, growth, relationship, performance, pressure, movement or expansion, inertia, and memory.

427.

When we talk about “gathering strength” or “scattering oneself,” we mean that we balance all the forces that make us who we are and align them with our specific nature. Everyone can only be who they are. A real expenditure of energy is rarely possible, but excessive strain, which accordingly requires a longer period of time for alignment and recovery, occurs more frequently. Overstrain can occur through excessive alignment of energies, concentration, or through a loss of direction. What is generally referred to as exhaustion of energy is a functional disorder. Either the energy to return to one's own rhythm is lacking, or other forces prevent this, often only the imagination. Energy is always in rhythmic motion - if it is brought out of its own rhythm, it must re-align itself in order to continue.

428.

Our body is the unity of a multitude of forms, but by no means all possible and existing forms. Through it flows thousands upon thousands of other forces, rays and streams, vibrations and energies of which we are completely unaware. There is enough “space” if we think of atomic and astronomical proportions and know that mass is nothing more than energy in varying degrees of density. The world is a large vibrating organism. For this reason, we must learn to see everything.

429.

Why people break down in life: they lose their faith, their footing, their connections. They see the futility and are overwhelmed by it. We see it too, but we can bear it because we are able to give meaning to life. From every bond arises a feeling of connectedness, which brings religion into consciousness. The magnetic alignment at large public celebrations can be religion, as can belief in miracles. Religion has nothing to do with God. That is just a stupid saying that has been drummed into us.

430.

When tension and cohesion break down, war ensues.
War itself is a biological necessity. But there are different types of war, just as there is a difference between interpretations of the statement that “the end justifies the means”.
War, if it is meaningful and not haphazard and waged solely for the sake of fighting, as history has amply demonstrated, is a binding force. Think of the German and American wars of unification. War is a fruitless catastrophe when it is waged beyond the means and strength of those involved; such a war is brought about when people live without any connection to the laws of life, or when natural selection and the struggle for existence with other life forms are largely eliminated, in the case of humans through the misuse of technology, or civilization.

The war of annihilation through natural disasters are due to external influences. Humans can only defend themselves inadequately against them. War naturally finds its corresponding examples in other phenomena of life, as equally fruitful when it leads to evolution, to an outbreak of life, as it is deadly. This is the disease in the body, which occurs with the same concentration of forces as fever and suppuration of the blood cells, as war on a large scale. Disease is terrible when it means the end of a crisis. War in nature is called the struggle for existence.

431.

When the excesses of decadence and unhealthy lifestyles burst forth from pressure, cruelty, torture, and other forms of degeneration are the result. As long as there is sickness on earth, cruelty and degeneration will be part of the world.

It is true that there is a part of this in every human being, if only in the imagination. People who are particularly tense are familiar with this. Bismarck once said that there was no crime that he had not already committed in his mind; the same applies to fighting with means that one masters and using those means when not doing so would be a sin against one's own strength, even though one abhors them. In war, this is espionage and sabotage. This conflict cannot be justified; one must be strong and determined enough to bear it. That is why one does not talk about it, but simply takes note of it. Some people lead a double life, but this is already a pathological phenomenon.

432.

The most beautiful and profound knowledge of all laws is useless if one does not draw practical conclusions for reality from it. Anyone who wants to achieve something great and does not have enough energy and foresight to prepare for all future needs now, let's say in their infancy, should not be surprised when unexpected difficulties and delays arise. A master in the field of the practical use of knowledge is the Führer.

The more powerful a force is, the longer it lasts—the longer it also has an effect. Forces whose direct consequences have completely disappeared can no longer be reawakened. They are dissolved once and for all and live on, at most, in memory.

433.

Another law states that anything that is not done for its own sake, but only as a means to achieve another goal more quickly - anything that is not thorough, fundamental, and genuine - is worthless. That which has grown naturally stands in opposition to that which has been artificially constructed.

Anselm Feuerbach said the same thing in his legacy, and Goethe in his theory of colors when he spoke of stationary peoples.

434.

In global politics, it is easy to observe how forces come to life and begin to stand on their own two feet simply because they have been forced to do so if they do not want to remain eternal pawns; I am thinking, for example, of Turkey, Afghanistan, and Iran. At some point, all transgressions, i.e., activities that are alien to life, “punish” themselves. The law itself demands it.

435.

The history of evolution shows us that the crown, the perfect form of a species, has begun falling into decay at its peak; it is no longer capable of development, and can no longer adapt sufficiently to changing external conditions and circumstances. The lower and less complex beings fare best in this respect.
Once the creative force ceases, the hour of death has begun. In our actions, we want to learn from this to always remain flexible, to consider nothing as an end in itself, and not to commit ourselves to a particular form, lest we become rigid.

436.

A person can easily become a tool of other powers; once they do, they are then pulled back and forth. Good or bad influences, depending on the circumstances, bounce off them because the opposing forces are greater.

437.

These are all individual laws. But is there a fundamental law that encompasses and binds together all other possible laws? Is the interplay of forces a game, or does it follow rules and laws?
The mathematician teaches the basic law of the interplay of forces from his observations: force is proportional to mass and inversely proportional to the square of the distance.
The chemist modestly or sheepishly says “reaction.”
But what does the spirit say?

438.

First of all, what do we demand of this law - we demand that we no longer stumble in life; that we can no longer live wrongly; that we clearly recognize the film that metaphysics shows us, that we thereby destroy all sense of mystery ourselves. Why else would nature give us the counterweapon of the spirit if we were not meant to use it to shape our destiny?

439.

The spirit can be compared to the eye - since the eye is a finished organ, we must also know the corresponding law. It says: If you see something that is a boundary to your gaze, you must not touch it, otherwise you will bump into it. If you must go this way, you must first dream away this obstacle and remove it from your field of vision in order to continue forward.

440.

The laws of life: We have seen that a force is strongest when it is pure. The purity of a life form is the quantum of force. In organic terms, the “play of forces” means “the movement of force quanta according to their magnitude.” Assuming our life form is absolutely pure, we go through life without error and without conflict if we penetrate all forces that resonate with us, that are in the same direction. In this way, we ensure that they do not overwhelm or penetrate us. We must bring all forces that are against us in our direction and then also penetrate them or, if this is not possible, destroy them.
Assuming that our way of life is not pure but permeated by other forces, we can become pure again and thus cease to cause friction in life if we isolate ourselves and slowly cast out everything that is foreign to

us. If we do not succeed in doing so because it is already too late or because the greater force resists, then we must either perish or renounce our existence as an independent life form and join the greater force. Seen in this light, after a long struggle, only two forms of life would remain, and ultimately only one, since it would have absorbed all the others. However, this is not the case, because too much incorporation brings about change: when the pure force permeates too much of the other, it dissolves at its core and thus destroys itself - that which wants to live forever must therefore live in rhythm with the laws of life: withdraw, practice self-restraint when one's own power threatens to dissolve, and come out again when other forces threaten to penetrate one's own.
There is always movement and struggle. The Führer's words are right: “He who wants to live must fight, and he who does not want to fight in this world of eternal struggle - does not deserve to live.”

441.

These fundamental laws of life are not yet the knowledge of life itself. We can only speak of this once we have recognized the laws, and once we have integrated them into life. The ultimate knowledge must lie behind the laws, because we have derived the laws from life itself.

442.

The laws of life are a misconception. They are not wrong, but they are imperfect. They do not represent the whole of life, but only a corner, a small part of the world. In the grand scheme of things, they are only one possibility among many. If a probability occurs, it is so great that we can derive a perfect law from it. Above all laws stand the forces, the vibrations, the spheres of life, the necessities, the coincidences, the probabilities, or whatever else you want to call them. Life has no plan and no goal; it exists through itself and for itself. It is not chaos, not wild turmoil - everything has its relationship and its order, its sequence and its effect. All forms may have a different direction and a different way of moving, but the essence of the reason for everything remains the same. There is only one, and the one is the last, whatever you call it.

443.

Mathematics believed that its laws were universally valid, here and there and in every situation in the universe. Through set theory, it was discovered that laws are only valid in the middle range of sizes - in our visible world. This is because the number and mass of atoms, of things, is so immense that they appear to be solid matter. Physics experienced exactly the same thing with quantum theory. Biology is slowly coming to realize, through hormones and the numerous transitions from molecules to single-celled organisms, that it is probably only a branch of chemistry. (Organic giant molecules of protein substances, the reproductive capacity of living beings and autocatalytic reactions, growing crystals or the growth forces of the organizer, the transformation of a dead living being into a chemical substance, etc.). Numerous natural sciences have come together: astrophysics, physical chemistry, atomic physics, mineralogy, and geophysics, organic and inorganic chemistry. The arbitrariness of axioms, of unprovable fundamental laws (the shortest connection between two points is a straight line, 1+1=2) has become clear. The difference between “certain probabilities,” the spheres of life, is based on slow or fast movement, and on different possibilities of transformation and influences of fundamental forces. Every form in life is unstable, meaning it can be overturned if the cause of its origin, its fundamental cause, is changed. Everyone knows how the different predispositions, the different forces in humans, give them one form or another, even though the basis, the person, is always the same. This is most obvious in actors.

Once a possibility has been chosen, a law applies to it, that is, it is a law. For many possible forms, we lack the laws due to insufficient experience or tangibility; for example, we do not know the lawful influences of the stars - astrology, then, is only based on collections of experience.

444.

This makes it understandable why people compare things that appear to have nothing to do with each other. Politics is a game of chess, not just in the sense of a coffeehouse strategist, but down to the smallest details. Politics is applied mathematical geography, or combat for space. The connection between mathematics and metaphysics is the change in tension. Technology draws its possible applications from all existing fields of knowledge. Everyone can think of a hundred other examples.

445.

An example from nature clearly shows how a viable individual form can be broken down:
Termites form such a unity with the flagellates in their intestines that one cannot live without the other. Even more intimate is the connection between split fungi and clothes lice, which carry a device, the stomach plate, to make the split fungi habitable. This is called symbiosis.

446.

What does the overall picture of life look like? It is a force in which all possibilities are open, yet everything happens out of necessity, compelled and guided by being part of the masses.
That's how I feel when I'm marching in a column, standing in a community and wanting to leave, but can't because I belong to it; yet, everyone is free to leave. No one is prevented from doing so.
“Chance” is basically a special kind of fate in life. The only difference is the way it is viewed. (Of course, it can also be interpreted differently.) Chance triggers the forces of fate. And conversely, at the end of its effectiveness, fate creates a hundred possibilities of chance events that are no longer directly related to what has gone before.
Is it fate or chance—necessity in any case—whether a boy or girl develops from a fertilized egg? It can be traced back to a small random movement in the chromosomes, where X and Y particles are located, which sometimes result in a male and sometimes in a female. The strangest advice and interpretations are circulating in popular belief, but the truth is still largely unknown. (the moon, the strength of love, location, food, etc.) The influence that determines the necessity of the respective chromosome movement in one direction or another is unknown. Here, the law of probability appears directly, without enough experience to derive a law of absolute necessity from it.
Nothing has to happen the way it does. This can be seen most clearly in human life. But what has happened has happened. Nothing can be undone in the flow of life.
Just look at the background to political events. There are many proposals that would also form an organic balance – in exchange with others – if they were implemented at that particular moment. Often they fail only because of the ill will or underhandedness of one partner. Then power must speak.
Just as there are countless destroyed possibilities and endless abundance in life that must be destroyed, there are just as many unused and unnoticed possibilities - if all the possibilities of a fly were exploited, the earth's surface would be covered with flies thirty meters high in twelve months. So much power is available, but because it cannot break through, tension and rhythm arise. Tension alone sustains the forces, keeps them young and fresh - just like life itself.

447.

That is why it is dangerous to suddenly exploit a possibility unilaterally.
In 1886, California was threatened with the destruction of its orange and lemon trees by the woolly aphid. It grew in a very short time to an incalculable number. The farmers were already preparing to leave their farms when a German named Kebele realized that the scale insect's natural enemy, the Australian ladybug, was missing. When ladybugs were brought to California, the threat was quickly brought under control and the scale insect's potential to spread was largely contained. At the same time, the number of ladybugs also began to decline due to a lack of food.
Just as life is in its natural, undisturbed state, it is balanced and in equilibrium.
Another example of this is mixed and single-species forests. The large community of flowers, herbs, grasses, birds, insects, wild animals, and fungi that make up a forest is disrupted by the one-sided cultivation of a single tree species. Single-species stands threaten spruce forests with nun moths, while other species face other dangers.
We too must learn from this for our own lives and not engage in wild human breeding, as narrow-minded racial materialists would like, but slowly and carefully weed out the old and promote the new.
We must distribute our energies correctly and prevent them from being misused. Otherwise, despite our good intentions, we will make mistakes that will only accelerate our downfall instead of halting and preventing it.

448.

What is still unclear about life? Why should I not say that life is understood?
Life itself, just as it is, as we see it, wish it to be, or would like it to be, we must accept as fact.
We cannot say anything lawful about the final organism, or whatever you want to call the last image. For we see that all possibilities are open, and the laws are only one-sided.
This final insight does not change anything in the world—that remains a pious wish. Consciousness experiences an expansion.
New difficulties will certainly arise as a result of research, but these too will be overcome and will shed even more light on the basis of life. What matters is the essence, not the things themselves. It is also unimportant whether I say, for example, that the true basis of the world is the energy or light quantum, because this is only the lowest form known to us, which may perhaps be dissolved still further.
This essence basically shows that the world is not a ring or any other structure, as astronomers may cobble together, but a great unity, without the human additions of space or boundaries. Nothing happens on the whole. Events lie in the inner forms of life. Life itself is a state of being. Through the law of motion and transformation, the whole remains in equilibrium; it cannot escape from it, just as it is impossible to destroy something completely, to dissolve it into “nothing.” The universe flows by itself, through itself, and yet everything must be created and brought into being by its own power.
Friedrich Nietzsche predicted:

“There are as few 'things in themselves' as there can be absolute knowledge. In place of fundamental truths, I put fundamental probabilities - provisionally accepted guidelines according to which we live and think. These guidelines are not arbitrary, but correspond to an average of habituation. Habituation is the result of a selection made by my various emotions, all of which wanted to feel comfortable and be preserved.”

"Should it be possible to derive the laws of the mechanical world as exceptions and, in a sense, coincidences of general existence, as one possibility among countless possibilities? That we are accidentally thrown into this mechanical corner of the world order?"

Friedrich Nietzsche has not yet been discovered. He said: God is dead. And he announced with longing the new world, the "superman." Today, the new world has been created - life has been recognized.

449.

The following objections can be raised: The law of inertia and the tendency to remain in a state of rest argues against movement.
The law of inertia lies in the declining rhythm, which in life manifests itself as fatigue. Why have people not emigrated continuously? How can a city that carries the seeds of death within itself arise when there are still vast lands lying idle on Earth?
None of this happens when the rhythm increases, when forces are strong or newly emerging. The law of inertia and the tendency to remain in a state of rest are the counterexamples in nature to our symptoms of fatigue and lethargy.
Another objection: the abundance in nature, which must come to an end, argues against the law of necessity.
Necessity only concerns events; it does not mean the necessity of the existence of what is there. -

450.

Practicality is a poor concept for describing phenomena in life. If life were practical, then the complicated processes of development, metamorphosis, the vestigial parts of the body, and much that is destroyed would be highly impractical. Why, then, are the practical functions of some animals and plants, which we rightly admire, more complicated and intricate than those of other living beings that are just as successful? Is the whole wealth of forms purposeful at all? No, for purpose is a speculative absurdity from days long gone. "Purpose" is vigilance, foresight, instinct, or feeling of nature, or compulsion and necessary transformation of events, but never really purpose.

451.

In hormones, or the development of boys and girls, we saw small and insignificant causes that had an enormous effect.
The conclusion for our lives is that the perfect personality in the community of the people is a necessity for the health and preservation of the whole; the greatest events are often caused by the smallest and most insignificant things. This new view of history, which takes into account personalities and their essences as well as their advisors, lovers, and favorites, provides many examples of this. The fact that historical movements were often meaningless – apart from their achievements, when viewed in the grand scheme of things – is due to the absence of the great magnet, faith, the goal, the task, the grand vision, or any foresight whatsoever. That too has changed, for life has been recognized!

452.

Is there any room left in life for individuality, for character, or is everything coldly controlled from on high according to need? The latter may be possible, but anyone sitting on such a throne must have a very

strong character. Otherwise they will fall, just as a general is deposed if he does not lead and decide with firmness and cold-bloodedness.
Truth is a height. Higher knowledge than the need for salvation, hopes for the afterlife, and desired justification is the awareness of one's own power, freedom, and depth of life. But even that has nothing to do with truth; it is merely a necessary tool. One must accept that some are free and others are happy that everything happens as it does, without their will. The things that are psychologically explainable to humans, that some are in need of salvation and some are saved, that some are fatalists and some are free, have nothing to do with life itself. But the view and worldview of the free is so broad that they see how others are unfree, while the latter can only smile pityingly at the free as misguided and deluded.
Everyone forms their worldview according to their nature. Those who are truly better off than others with their knowledge refrain from converting others. They see that knowledge and insight must grow. It is not the redeemed who have brought the obsession with redemption into the world, but those who are not redeemed.

453.

In the power play of necessity, fate also only has room for power. One surrenders completely to fate, like the Asian who does not leave a plague-ridden area or the stoic who only provides for his basic needs but is otherwise unshakable; one may also be the Christian with his comforting pill, “God willed it.” The completely irresponsible draw only one-sided conclusions: they believe they can live as they please, because “fate lives through them.” If you hold a revolver or poison to the nose of these comical fatalists, they will avoid it. If fate wanted them to live, the bullet or poison would have to be ineffective. Leibniz called fatalism lazy reasoning, and that is what it is.

454.

What does meaning in life mean now? Why don't we just shoot ourselves in the head, even though everything is clear? (Only those whose lives have been meaningless so far will ask this question...)
Meaning is what has the highest value - we give life its meaning. Our meaning is the greatest, the best, the strongest, and the healthiest value.

455.

We who affirm this view of the world are not without religion. We have a strong connection to life, and that is our faith and our strength. We serve life willingly and devoutly, and are also prepared to sacrifice ourselves for life, because we affirm it.
“Life, whatever it may be, is good.”

456.

The fire and sun sign is our symbol: it lives through combustion, is bright and strives upward, and is itself a piece of light.

The Fight to the End

457.

Life is now understood - a new and grand worldview opens up before us: there is nothing permanent, no God and no power that we ourselves cannot be. Life celebrates this triumph. All that remains is strength, creative becoming and struggle - struggle and jubilation, whether in death or in life.
God itself is life.
How can I put it? Life is so powerful, so overwhelming, so victorious and triumphant. What is our life worth if life itself is at stake? But we are not satisfied with that alone. Our spirit of inquiry, our fighting spirit and spirit of attack are too powerful to remain in a state of intoxication. Victory must be eternal. We do not want secrets, we do not want feelings, but light and clarity, simplicity and authenticity, truth and straightforwardness.

458.

So, the inquiring mind asks: what is it like in the new world, the world that is dominated by vibration, dynamism, power and energy, light and movement, struggle and victory and death? What kind of new world is this? What do we know about it?

459.

We hear about their nature in the world of rays, electricity, and magnetism. Classical physics deals with the relationships between objects and things. It called them forces, attraction, falling, pressure, impact, labor, and motion. Some of these forces have become visible or directly detectable; this is the world of rays and waves, which mysteriously or openly also enters the realm of living beings. Examples include love, the influence of will, the expression of character in handwriting or palm lines, pendulum swinging and dowsing, and, last but not least, all occult phenomena.
All of this is called the basis of life. These are all things and phenomena that have nothing to do with "matter."

460.

When physics burst onto the scene in 1900 with the discovery of quantum theory, it underwent a complete revolution. Is this also true of our philosophy, world view, and world outlook? No!
The only possible objection could be that in the world of waves as rays, the statement "everything flows" applies and nothing changes, because a ray and a wave remain unchanged until they are transformed. They travel through space motionless, so to speak, and are therefore also timeless. As tempting and apt as this objection may sound, it is easy to refute: what about a stone? It only changes and moves when it is transformed as a whole by heating or a chemical process. The stone as such also moves, but only within itself. Rays and waves also consist of energy; they are rhythmically structured and solidified energy, i.e., the lowest forms. In science, it is also said that the simplest possible movement is not that of a single material point, but that of a simple periodic wave.

461.

There are different types of rays and vibrations. Corpuscular rays are rays that are produced by streams of particles, e.g., anode rays, cathode rays, channel rays, alpha rays, and beta rays. These are contrasted by intangible electromagnetic waves or, for example, water waves or sounds.

462.

The largest spectrum of all waves is the electromagnetic spectrum. It includes: ultra-y radiation, y rays, x-rays, ultraviolet light, the visible part of the solar spectrum, ultra-red light, heat radiation, short electrical waves, and Hertzian waves. The wavelength of these waves ranges from 10-12 cm to 3 x 10^6 cm.

463.

Electromagnetic vibrations and the periodic rhythmic vibrations of an electromagnetic field strength are alternating currents with a very high frequency. They are generated by discharge with the aid of electric sparks. The oscillations reach a frequency of one million to one trillion. An electrical oscillation can be recognized by the periodic conversion of electrostatic field energy into electromagnetic field energy.

464.

Moving electrons form electric current, but this is dependent on the influences of the surrounding electric field.

465.

The speed of light, 300,000 kilometers per second, is the same as that of electromagnetic waves; their frequency is determined by their length.

466.

From the wave nature of light, the empirically determined superposition of vibrations, known as interference, has been derived.

467.

Particularly penetrating short-wave rays, which probably consist of rays from radium and thorium products and other as yet unknown radioactive elements, are called high-altitude radiation. They become increasingly frequent in the higher layers of the atmosphere, between 5 and 9 kilometers. They form the hardest rays known to us. A fluctuating intensification and weakening of the high-altitude rays, the causes of which are not yet fully understood, does not allow any conclusions to be drawn. (Ariosophists claim that this mantle of rays creates a new gland in humans!)

468.

It is called an electromagnetic wave spectrum because an electric wave is always connected to a magnetic wave and vice versa. A fluctuating electric field strength always generates a magnetic field strength and vice versa. Since both wave phenomena propagate at the speed of light, they are referred to as electromagnetic waves. The only difference is the wavelength.

469.

The space surrounding a magnet or an electric current is called a field. This is where magnetic force manifests itself. In mechanics, a force field is the totality of forces generated in the vicinity of a mass. The “peculiar state” between them is determined by Newton's fundamental law.

470.

Magnetism can be created artificially - if you bring a piece of iron close to the pole of a magnet, it also becomes magnetic.

471.

A magnet can be divided up again and again. Each part will have a north and south pole. This applies right down to the iron molecule. Ampère proved that molecular magnets can be traced back to electrical molecular currents. These, in turn, are circulating electrons. Since the magnetic moment was always found to be the same amount of 1.04 x 10 -^22 units for different elements, this amount is called a magneton. This is the basic unit of magnetism.

472.

There is a separate magnetic spectrum. This is filled by the lines of force, which anyone can make visible by using small iron filings.
In a magnet, poles of the same name repel each other, while those of different names attract each other. If a magnetic rod is closed to form a ring, the poles disappear. Outwardly, the ring has no effect. The lines of force emanating from the poles together form a flow of force called magnetic flux. In science, this is understood as a “magnetomotive force.” An air flow generated by the effect of electrodynamic forces on gases through which electric current flows is called magnetic wind.

473.

When I speak of rays and waves, I do not wish to construct a world of rays, but only to show another mode of how life presents itself. It depends on the forces. A ray still sounds like something from the old world, the world of rigid structures - this is because a word from science, especially a foreign word, always means something very specific, an area delimited on all sides, which stands without connection to others. One must speak German in order to see everything in context. In German, everything is still fluid, as it has been since ancient times. Fortunately, materialized science has only used foreign words.

474.

Even in the world of radiation, all possibilities remain open. The current in a conductor is proportional to the voltage. This is a fundamental law of electricity. However, this law does not apply when electricity passes through gases, for example.
Electrical conductors lose their conductivity when they are brought close to absolute zero.

475.

What exactly is force according to the laws of physics? Force equals mass times acceleration. Every force is an effect on a body; it arises when the law of inertia is overcome. If a body is at rest or in uniform linear motion forward and a force acts on such a body, the law of inertia states that the body at rest will be set in motion, or the body in motion will change its uniformity or linearity or both.

A distinction is made between long-range forces and short-range forces. If an object acts directly, i.e., from layer to layer, this is a short-range force. Since Maxwell's theory, electricity and magnetic forces have been considered short-range forces.
Long-range forces include attraction, gravity, and smell; they appear to act from a distant location without the mediation of any intervening medium.

476.

All waves, rays, and vibrations are also phenomena. Example: If you throw a stone into water, you can observe the ripples. The water does not flow on the surface, but remains still. Only a very slight movement takes place toward the bottom of the water. The actual basis of the world is and remains force or pure energy.

477.

The unknown "man" always wants something final, something specific as the basis of the world. Anyone who wants such a thing is a materialist of the mind. Everything can be traced back to pure energy. Whether it is even possible to produce or demonstrate pure energy, i.e. energy that does not exist in a specific quantity or form, is highly doubtful.

478.

Some more details about the frequently mentioned energy quantum:

$\frac{Energy\ (E)}{Vibration\ frequency\ (V)}$ = always the same (H)

A quantum is the "atom" of energy, radiation, and electromagnetic vibrations.
When electrons jump in the atomic orbits, the initial energy minus the final energy is equal to the action quantum times the vibration number.
Mass is only a special manifestation of energy. The total energy content (E) is equal to the mass of the body (m) multiplied by the speed of light squared (c^2). Any increase or decrease in mass is therefore necessarily associated with a change in energy. Based on the formulas (E=m x c^2, since c^2 is a very large number, 9 x 10^20 cm^2sec^2, the corresponding change is also very large), we know that if the mass were completely dissolved, i.e., if mass fragmentation occurred, Ig would be sufficient to lift a load of 920,000 t to a height of approximately 10 km. It can be assumed that such conversions of mass into energy play a major role in celestial bodies, e.g., in the sun. This explains why the temperature on stars remains constant despite their enormous radiation.

479.

It has been proven that radiation can actually become matter. What more do we need to fundamentally rethink our worldview? In a collision with an atom, the radiation quantum can transform into a positron and an electron through twin birth. And these are already matter. Nietzsche already proclaimed in 1885 to 1888: "There are no things left, but dynamic quanta in a tension with all other dynamic quanta: their essence, in their relation to all other quanta, consists in their 'action' on them."

480.

Gravity is a long-range force - this means that we know what it is, but not how it comes about. In science, it is called a phenomenon. Cavendish proved the mutual attraction of masses of lead through an

experiment. Lead balls were attached to a horizontal balance beam suspended from a wire. When large masses of lead were brought close to the lead balls, the former were attracted.
The pressure exerted by a body on its base due to the force of gravity acting on it is called weight. There is also dead weight, e.g., in the case of rays.

481.

Colors, which also belong to the electromagnetic spectrum, are the different sensations that light rays convey to the human eye depending on their wavelength.
Sound, on the other hand, is something else. It is caused by wave movements in the air, similar to or exactly like water waves. Sound waves with 20,000 to 200,000 vibrations per second are audible to the human ear. A simple and pure tone is produced by a sinusoidal sound wave.

482.

Smell is something else entirely. This can only be explained by resorting to a subterfuge: the sense of smell has the ability to detect chemical changes in the environment. It is a chemical sense, in contrast to taste, which is a close sense and requires a concentration of the substance being tasted. Odors can be perceived at great distances. This requires a distant sense.
So far, it has not been possible to find a connection between the chemical composition and its smell, nor can odors be classified like colors or divided into a color or odor wheel.
What is important is that the sensory cells of living beings receive rays and waves.

483.

The rays do not always have a totally penetrating effect; they can also be deflected or bent. This is well known in radio. In theory, large devices transmit well, but in practice this is not always the case - one person can hear perfectly with a cheap radio, while another would prefer to smash their huge set with an axe. The reason is the location, the antenna, or the surrounding buildings.

484.

That is what science tells us about the “afterlife.” However, there is still considerable confusion in all areas that believe they also belong to that world: occultism, astrology, theosophy, ariosophy, anthroposophy, spiritualism, and magic, as well as thousands of other phenomena such as pendulum dowsing, divining, crystal healing, and biorhythms. Anyone who tries to delve into these areas must have patience and strong nerves. It can be utterly despairing. The following is a brief overview of all the peripheral phenomena and teachings of the supernatural:

First of all, a distinction must be made between facts, real occurrences, and conclusions, explanations, speculative interpretations, and wishes.
It is a fact that dematerialization, telepathy, mind reading, certain forms of fortune telling, above-average longevity, and many other things can happen. But that is all. People who are capable of such things are, since they are not average people, exceptions; and exceptions are signs of decadence. The best counterexample is the stigmatized people already mentioned. They firmly believe in their Christian religion. The proof is their supernatural ability to be with Christ. Science has also induced the symptoms of stigmatization without Christ, through hypnosis. The occult mystics also claim, in the purely speculative teachings of spiritualism, anthroposophy, theosophy, as well as in many other Asian and

Indian teachings or in Rosicrucianism and the Christian community, to know and understand purely speculative, desired, and hoped-for world secrets that have been “revealed through intuition.” These teachings and their proponents, the “silent ones in the land,” are dangerous poisons for healthy souls. It must be everyone's duty to fight them knowingly and clearly.
In the following, I will refer to all phenomena that are supernatural to us as belonging to occultism, occultism without any teaching or conclusion.
A branch of occultism that until about 40 years ago was considered to belong entirely to the secret teachings and was condemned accordingly is the influencing of the will, suggestion, and hypnosis in the three degrees of somnolence, hypnosis, and somnambulism. Science speaks of the “primitive forces in man.”

485.

People only learn lessons from supernatural events if it is worthwhile; there is, for example, a war veteran who has lost the ability to sleep. Since this phenomenon lies too much in the realm of medicine, no speculation is made about it.

486.

Science has discovered enough supernatural phenomena whose existence we were previously unaware of. That is why they are not considered mysterious.
Sound waves have an effect on matter. Every vibrating body has its own frequency. It can be made to vibrate by generating its own frequency in its vicinity. Suddenly, a wine glass shatters and a miracle has happened!
Ultrasonic waves, which are sounds we cannot hear, cause liquid protein to coagulate and kill bacteria and small organisms. Milk can be made almost completely germ-free by sound.
We know of emissions from apples that affect other plants and prevent potatoes, for example, from growing at all or hardly at all.
Cell division rays are called growth rays. They are ultraviolet rays in the wavelength range of 190 to 300 millionths of a millimeter. They cause faster cell division. They have also been detected in humans.

487.

Similar examples of connections that do not occur to the thinking mind because there appears to be no chain of association:
We know that blood pressure rises in polar and eastern continental air masses and falls in Atlantic and subtropical air masses.
Malocclusion is connected with skull growth.
The cross-connections between seasons, temperatures, weather, and climate on the one hand, and diseases, births, birth times, crime, creative activity, and cultures on the other, are shown by numerous statistics.
Slowly but surely, humans are getting to the absolute root of life. Once again…

488.

One occult phenomenon is, for example, a change in weight. If a psychic places their hand on an object, it becomes lighter.
From the study of magnetism, we know the following:

Measurements of pole strength must be carried out with a scale in such a way that a long magnetic rod is hung at one end of the beam, and the apparent change in weight that occurs when another magnet is brought closer is determined.
A race car is three times as heavy as its normal weight in a steep curve due to centrifugal force.

489.

India and the world of secrets are well known. Yoga is the most famous and best researched of these secrets. Yogis devote their lives to a secret teaching that makes them happy, content, and "divine"—and withholds this from the people!
The purpose is to get beyond this more or less miserable world. The insight is not proclaimed in words, but is ineffable, anchored in a feeling of bliss, in a trance state, and in self-influence. Yogis live only to live; success is an idle and therefore fruitless expansion of consciousness; the life of a yogi has no meaning for our real world. In Europe, this is called a cowardly escape from life. Yogis lose themselves in an apparent "all-we." They are proud of this. They accuse us Europeans of ego-consciousness. The fact is, however, that the "all-we" is fruitless, and every yogi uses his life selfishly, whereas the selfish European places his life's work at the disposal of the community.
I maintain that contemplation and the experience of the "All" are just as familiar to us Europeans as they are to Asians; we experience the divine in struggle, in action, in work, and in the people. Asians live hours, days, even weeks, and their entire lives in the "divine."
The secret teachings of India are so appealing because they are secret. It would be no different if it were the other way around, but we Aryan Europeans do not keep our knowledge of technology, engines, cars, and airplanes secret; every person on earth - except the Jews - is entitled to acquire this knowledge at universities.

490.

Yogis achieve interesting individual feats that deserve recognition for their willpower and energy.
For example, there are yogis who can produce desired smells from their hands. A sparrow that had been dead for an hour was brought back to life for 10 minutes, and predators and snakes were influenced by certain yogic powers so that they did not harm the person concerned. It is also possible, especially in Tibetan monasteries, to channel powers into rings, circles, symbols, weapons, or objects. Anyone who touches them can die from an electric-like shock if the charge is strong enough. Narasingha Swanni took sulfuric acid, carbolic acid, cyanide, and glowing coal, as well as glass powder, in front of a group of scientists and doctors in the physics hall of Presidency College. Three hours later, his stomach was pumped. The poisons were still there. The sulfuric acid was tested on a copper coin. This was possible because after returning home, the yogi entered a specific trance in order to destroy the poison. When visitors prevented him from performing in Rangoon, he died quickly. Visitors report of yogis who control their solar plexus to such an extent that, while naked in snow, they generate so much heat that surrounding snow melts; meanwhile, a European woman is said to have achieved this to such an extent that she crossed high Asian mountains barefoot and wearing only a linen shirt.
The greatest achievement of yogis is longevity. There are yogis who are said to be 300, 500, and over 1,000 years old. Both body control and the control of bodily forces through secret herbs (hormones?) play a role here.

491.

There are also other less mysterious phenomena, such as pendulum swinging, dowsing, palmistry, and the socially acceptable art of graphology. All these things must be accepted with more or less goodwill because they simply cannot be denied. Of course, any conclusions and lessons drawn from them without scientific backing are nonsense. Just because I can swing a pendulum does not mean that ghosts exist. The same applies to dowsers. The same spot on the earth, a body of water, for example, triggers ten or twenty different reactions in ten or twenty suitable individuals. One force causes many phenomena; people who explain the movements of the divining rod speak of different forces. If the rod points upwards, then it is this rock, and if it points that way, then it is that rock; this is wrong and already a speculative doctrine.

492.

Astrology is a wonderful thing; if the wish is the father of a thought, then it is apparent in astrology, which is not to say that there are no exceptions.

When interpreting astrology, you can immediately see what kind of person an astrologer is. One predicts a specific event, the other only the nature of the event (a combative period, a lot of contact with women or men, a lot of movement in your external life, and so on).

What I believe about astrology and palmistry: Let's assume that the individual waves, rays, and rhythms of life are determined and shaped by the respective environment in terms of their length or other characteristics when we take our first breath. If this is the case, then the overall picture of a rhythm can be predicted and, with precise basic knowledge, even calculated mathematically. Once this vibration, this rhythm, appears—character or receptivity and suggestibility—and once that one appears—repulsion or agglomeration. Reasonable astrologers do not say that this or that star has an influence, but rather: we have observed that when the stars are in this or that position, this or that area of human life is particularly active. One astrologer has even said that he would be happy to replace Mars and Mercury with something else that is scientifically recognized and proven.

493.

This is also how one can explain the whims of nature. It is most evident in art - at certain times, great painters are born, at other times architects, sculptors, musicians, thinkers, or poets. They, in turn, define their respective eras. It can also happen that a strongly suppressed rhythm comes to light again. This is the case with the farmer's son who moves to the city, becomes urbanized, but in the third or fourth generation inherits a farm. There are people with a special destiny with love, death, travel, war, or leadership. Another is a born merchant or researcher.

494.

Assuming that this proves to be true, it would not necessarily mean a dependence on the stars. On the contrary - once the “enemy” has been identified, it can also be fought. If we know the rhythms of life – perhaps in the near future – then we can also move them, change them or do whatever else may be possible.

Something similar is already possible today through education and willpower training - if a person is fundamentally unstable and pessimistic, we can still educate them despite the stars. If not, then they must be cast out; in that case, they do not possess any predispositions or values that can be awakened.

495.

In astrology in particular, it is important to remember that many influences affect people; strictly speaking, we are always just an average. The environment in terms of culture, climate, community, political events, and natural disasters all have an impact on people.

Everything is interwoven, and it is not possible to explain everything with an ideal solution from the stars. People can also deny themselves, that is, put their ego aside. They do this when they voluntarily give up their free time for business interests or even when they serve the community. It is not in anyone's hands or horoscope that they will be a soldier for two years, but it is possible to say whether they are soldierly or unsoldierly. If I am part of a larger community or embody it, then I am also primarily under the influence of these forces.

496.

Speculative astrology finds its counterpart in human life; this is evident in probability calculations, mathematical and astronomical predictions, and in business calculations, which play a major and important role in every economy.

497.

The purpose of astrology is to predict the future. My opinion is that most, if not all, predictions cannot be explained astrologically, but are purely psychological (as is the case with Christianity as a whole, for example). Everyone sees their future and plans as they want them to be - we often thank our opponents for enlightening us.

Today, the change from the Age of Pisces to the Age of Aquarius is haunting the minds of fortune tellers. Basically, only events are predicted.

The fact is – whether with or without stars, I don't know – that a transformation of the Earth is taking place today. Of course, we also have our plans and wishes. But we also say: if it doesn't happen that way, then we will fight until it is the way we want it to be - we, the Aryans, are the masters of the earth, not some conversion and domination-hungry Buddhist Tibetans.

I believe that the time of the organic is coming, and has already begun; however, just as there have been strong and weak, honest and speculative people in the materialistic age, so it will be in the future. There will be “pagan scientists” and “the dear God of the Christians.” There will be true believers in life, and there will continue to be speculative occult mystics; the only positive change will come about through 100 or 150 years of practical application of biology, which will reduce such manifestations of decadence to a very small number on Earth. Once the current world movements have come to an end, many things will change. This is clear to anyone with common sense and a little foresight.

It is no mysterious art to predict that, based on the latest physical and organic laws, a world will be built whose dimensions even we, who are spoiled by the tremendous achievements of technology, cannot imagine. Space and time will be completely overcome. There will be things that are so clear in the air that they will initially shake the world to its core, especially those who are then hammered into this new world with a sledgehammer. Soon, the laws themselves will be taken for granted; this is what happened with linear perspective and electricity, among other things. These things are already in the air, and they were also already there 1,000 years ago; only the conditions for them must be created.

Today, we still long for the health and blood purity of our people, but the time will come when our longing will be fulfilled. We will then stand at the end of a long development that has been the purpose of our lives. For those who come after us, it will only be the beginning.

498.

In order to achieve this goal, it is absolutely necessary to recognize our opponents. Apart from the dying representatives of the old era, our direct enemies are all movements that want to establish an inorganic and hostile world domination. At present, there are three groups:

1. the Jews; 2. Political Catholicism, which wants to establish a theocracy on earth; and 3. some Buddhist Tibetans who plan to become priests, i.e., rulers, of a newly founded universal religion. These groups are dangerous because they work with dangerous and secret, deceitful means. As you will have noticed, my special friends are the occult mystics. Their battle cry is: “God is dead, long live God.” I call this kind of thing “Aquarian thinking.”

Most of the time, a new Christ, Ur-Christ, or some other new guise of deceased figures plays a leading role. The most ridiculous is the cosmic-karmic law with seven upper and lower worlds. Fortunately, these things are forbidden. Their teachings are secret or, to put it in “appropriate” terms, esoteric and latent. As the saying goes, “He who knows the truth and does not speak it is a dishonorable, pitiful wretch.” Equally nonsensical in the truest sense of the word is the spiritism of spiritualists. Why spirits? When you rub chalk and then lift it up as pieces of paper, you don't talk about spirits, but about a certain electricity. Word must have gotten around among spiritualists that electricity is determining an entire era. Anyone who has read Karl May will remember the echo, where words spoken quietly can be heard clearly at a distant point. Old Shatterhand uses this to confound Indians who believe in ghosts.

All this speculation must be explained psychologically. In the materialistic age, those who sought salvation in a god in the hereafter were the sick; in the age to come, it will be the occult mystics. We will see to it that they are not so numerous. The enemy has been identified. We will treat him medically.

We do not intend to improve the world. That is democratic; however, to leave it as it is today would be cowardice. We will take action immediately. In the best philosophy there is, the philosophy of soldiers, it is said: Cowardice is shameful. Hesitation is unsoldierly. We want to overcome ourselves, to always be the first, and to rush one step ahead. There is nothing else for us. A life without the storm is no life.

499.

In truth, however, it will soon be possible, perhaps even in the next few years, to use scientific facts to expose the whole mystery surrounding the decadent occult mystics.

Why? Just as there is an electromagnetic spectrum, there is also animal magnetism. All signs point to this. This would then be the so-called “soul,” “life force,” or “monad.” Only, of course, different than imagined. But people will still say: see, we always said so. But then “immortality” is a completely normal and simple “energy phenomenon.” Matter has been destroyed by recognized creative forces. The vital forces, which are ultimately the same as those already recognized in the “dead” world, are waiting to be discovered. My personal opinion is that animal magnetism, in its broad spectrum, will soon reveal all the phenomena that are still completely foreign to us today, such as smell, gravity, dematerialization, the power of personality, and supernatural events, insofar as they belong here, i.e., all physical phenomena and the achievements of yoga. Likewise, the possibility of an infinite number of cross-connections will then be self-evident. Technology and its machines will probably undergo fundamental changes. It is interesting to note that animal magnetic healing methods already exist. It is called magnetotherapy, or memerism. It behaves similarly to naturopathy in the Middle Ages. Quacks and serious people worked with it. Today, conventional medicine prescribes many things that once belonged to naturopathy; but it is also true that today's naturopathy condemns much of what once belonged to it.

For us, this realization will not be a reason to leave the ground of reality, our world of consciousness. All knowledge should serve solely to increase our knowledge. We do not want to live forever, but to work and fight and win here in our world. To become holy out of a desire for wisdom is Asian - we want to be saints of action.

500.

I know that this book is imperfect - the impact of the new world is too great to be systematized, either by me or anyone else. And I am no master. I can only say what I have experienced and seen myself. That is how this book is written. People may condemn and criticize it or approve of it. That is up to each individual to decide.

What is our task?
Everything that is complete is uncreative and dead. We know life, which is why we have set ourselves a goal that can never be fulfilled, but which shines eternally before us as a task. We must give birth to a new people, and rule the globe as masters of the earth, as all Aryans before us did, going back to the time of Atlantis; only then will we remain creative and powerful. We will only slowly come to appreciate the great significance of German culture in the coming centuries.

There will be no new epoch, but a new age. The new horizon will be infinitely vast. Natural wisdom will once again become our foundation, as it was in ancient times. We will marvel and wonder at the extent of the world of forces; but, it will be research and science alone that will tell us about it, and not some religious founders or mystics. The tools of science have been gathered by all of Europe and the white race. This will now bear fruit. A new striving and longing has seized our souls and drives them to the highest achievements. Today we are setting the course for a long time to come. One day, everything that still lies within us will become truth, and then a new human being will be born and a world will be fulfilled, a world we still dream of and long for, and for whose development we are dedicating our lives.

What is our responsibility when a world comes after us?